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DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY JULY 3, 1841. NO. 1083.---VOL. XX.—NO. 27.

RELIGIOUS MISCELLANY.

For the Register and Observer.

THE ATONEMENT.

Messrs. Editors,—In the letter of Rev. N. Adams, in reply to a Unitarian, published in your paper of May 29th, I find the following statement. 'I believe that a conscious need of an atonement for sin is native to the human mind, that it is extremely difficult to destroy it, that many practically trust in the atonement, while, from adventitious views and habits, they shrink from the sectarian presentation of the doctrine.' From the general tenor of Mr Adams' letter, I suppose he would convey, by the word *atonement*, the idea of a *vicarious atonement*. The argument is, that there is something in human nature, which demands that punishment should be inflicted upon some one, before there can be confident hope of pardon. This argument is not new. It was presented some years ago, by Mr Abbott, in the concluding chapter of his 'Way to do Good.' He there says, 'It has been the intention of this book (The Way to Do Good) to lead the sinner to trust in the sufferings and death of Jesus Christ, as the atoning sacrifice, by which it becomes just and safe to forgive his sins. The human soul has always, in every country and in every age, hungered and thirsted for a sacrifice for its sins, and it always will. The mind of man is so constituted, that it must instinctively feel that there is something incomplete and unfinished in transgression, until punishment, or something to take the place of punishment, has ensued. You cannot quiet a child, whose conscience is wounded by some wrong towards yourself that he has done, by simply saying that you will forgive him. There is a moral interest that expects something more. So the soul, in its maturity, when the conscience is wounded by its sins against God, cannot be completely soothed by offering to it mere forgiveness.' Here is the same argument more freely and distinctly expressed, an argument from the native instincts of human nature in support of a vicarious atonement. When I first read this argument, as put forth by Mr Abbott, it arrested my attention and I have made it the subject of some thought and inquiry since. I have felt somewhat surprised that men like Mr Abbott and Mr Adams, who believe in the native and total depravity of human nature, should appeal to the native instincts of that nature, in support of a doctrine of religion. It would seem to me that if such an instinctive demand for vicarious punishment were found to be natural to the human soul, the query would arise, whether it might not be the result of its depraved condition, of its entire misapprehension of the true character of God. And I would ask of those gentlemen how far it is safe to reason from the native instincts of a totally depraved soul, in support of any doctrine of religion.

I have had this argument in mind, since I read it, several years ago, when I have been called to visit awakened sinners, with a view to ascertain from observation, whether it be the fact that there is this demand on the part of the soul. I heve been called, in some instances, to visit those who were in a state of great anxiety, on account of their sins, who have asked with agonizing earnestness, 'can God forgive one so sinful as I have been, one who has sinned against so much light, and who has persevered so long in a course of transgression.' And I have invariably found the fact to be, that there was an anxious desire to receive *assurance of forgiveness* at the hands of God. When the awakened sinner thinks of returning to God, he is paralyzed by the thought of his past sins. He feels that, if perfectly obedient in future, he can do nothing but what is required of him at the time, nothing to atone for his past sins, and he has no courage to go forward, until he has a well grounded hope of forgiveness for all that is past. I have never, in a single instance, found any other demand of the soul or of the moral instincts, any demand that punishment should be inflicted upon some one as a substitute. I have said to one, weak and feeble and near her death, who was extremely anxious on this point; 'you are not required to look into and understand all the secrets of God's government. You may rest assured that all has been done on the part of the Savior, which was necessary to be done, in order that God may be just and the justifier of sinful man, who may return to him in penitence, so that now you have only to repent and return, with the assurance of being forgiven and accepted if you will do so.' And this view, this simple *assurance* of *forgiveness* gave perfect peace. I say to every one, you may feel perfectly assured of forgiveness if you will return to God in faith and penitence. Your assurance may rest upon the declarations of the Savior, who came from God and spake only what the Father had taught him, and who sealed and confirmed all his declarations by pouring out his blood upon the cross. And this view, without touching at all upon the idea of a vicarious atonement, has always, when brought home to the heart, given peace. I believe, then, that it is a fact, that the awakened sinner asks for assurance of forgiveness at the hands of God; I have therefore queried, whether Messrs Abbott and Adams, together with others of the like faith, having become first fully persuaded in their own mind, as a matter of doctrinal belief, that forgiveness can be granted only in one way, only through a vicarious atonement, may not have mistaken the desire of the soul for assurance of forgiveness, for a demand that punishment should be inflicted upon a substitute. And when they have conversed with awakened sinners, their own peculiar views may have been the guide to those with whom they conversed and have caused them to express themselves differently from what they otherwise would have done. Still further, I have no doubt but these gentlemen may have met with cases, where an awakened sinner would, of his own accord, express his anxiety to know that punishment had been inflicted or justice satisfied. I have met with such cases myself. But I have found that such expressions have been dictated by the influences of previous education, and by an ignorance of the true character of God. I should no more think of arguing from such expressions, made under such circumstances, for the truth of the doctrine of a vicarious atonement, than I should from the fact that one bred among duellists would tell me that the native instincts of the soul demanded that insults should be atoned for according to the laws of honor in favor of duelling. I would respectfully ask, then, Messrs. Abbott and Adams, whether there may not possibly be some mistake in this view—may they not have mistaken the earnest cry for assurance of forgiveness, for a demand that punishment or its equivalent should ensue as the result of sin?

But, Messrs. Editors, there is another view of this argument from the demands of the human soul, which has struck my mind somewhat forcibly. I have said to myself, and let us admit for the sake of argument, that there is something in the soul, which makes such a demand. The question arises, what is it? Mr Adams calls it a 'native consciousness of need.' Mr Abbott calls it a 'moral instinct.' But what is it? To this question I have sought carefully for an answer. And I have been led to think that if the demand is made, it is only, 'the pride of the human heart,' which prompts it. For example, you have injured me, you are conscious that you have done so. Your conscience is pained, and you are prompted to come to me and make full confession and ask my forgiveness. But this would be very humbling, your pride pleads hard against such a course. If under these circumstances you can find some friend to step in and settle the difficulty with me, you gladly seize upon the offer, because it saves your pride, it relieves you from the mortification to which you would otherwise be subjected. But suppose that I come forward and state to you fully and frankly the injury you have done me, and then state that my only wish is to have you feel and conduct properly, and assure you that as soon as I see proof of this, I freely forgive and strive to forget all that is past; you feel humbled that one you have injured should show himself so kind and forgiving, you are not satisfied. You would have preferred that I should have demanded justice of you, and you would now rather render me some equivalent for the injury you have done me, or have some friend do it, than to receive free and full forgiveness at my hands. But why so? Because it is humbling to the pride of your heart to receive forgiveness. If you were to speak your feelings truly, you would say, 'my proud spirit cannot brook to receive forgiveness free and full. I choose rather to suffer, or make reparation, or have some friend satisfy the demands of my injured neighbor.' Is not this something then in the human soul, which demands that punishment or its equivalent should ensue, simply the pride of the human heart? And does not the doctrine of a vicarious atonement, by representing punishment as inflicted upon a substitute and satisfaction as made by a friend, save the awakened sinner from the humiliation of asking and receiving free and full forgiveness at the hands of God? Does it not cherish the pride of the human heart, instead of humbling the transgressor as he should be humbled when he approaches the throne of God?

Our Savior gave the parable of the prodigal son to illustrate the effects of repentance and God's willingness to forgive. And can it be, that the prodigal, after having left his father's house, and wasted his substance in riotous living,—after having felt the misery and wretchedness of his condition, after having resolved to return and make confession and ask forgiveness, can it be that such an one, just as he is about to be embraced by a father's love, will start back or say, I shall not receive forgiveness; I will not return, unless my elder brother may suffer in my stead and make satisfaction for my ingratitude and sin? It cannot be, if the prodigal is truly humble. Should he do this, pleading the demands of his moral instincts, it would be proof that his pride is not yet fully humbled. And shall the dependent upon God's bounty, who has spent years in sinning against God's laws, when awakened to his lost condition, refuse to receive forgiveness unless he can dictate to the Almighty the terms on which it shall be granted? I would then respectfully ask, again, Messrs. Abbott and Adams, whether if, as they suppose, there be something in the human soul, which demands that punishment should be inflicted upon a substitute, it may not be *pride*, which ought to be humbled, and whether the doctrine of a vicarious atonement, which they advocate, is not deficient in power to 'humble the pride of the human heart?'

J. W.

Portland, Maine.

CHRISTIANITY NOT RESPONSIBLE FOR THE ERRORS OF THEOLOGIANS.

What is the doctrine most frequently adduced to fix the charge of irrationality on the gospel? It is the Trinity. This is pronounced by the unbeliever a gross offence to reason. It teaches that there is one God, and yet that there are three divine persons. According to the doctrine, these three persons perform different offices, and sustain different relations to each other. One is Father, another his Son. One sends, another is sent. They love each other, converse with each other, and make a covenant with each other; and yet, with all these distinctions, they are, according to the doctrine, not different beings, but one being, one and the same God. Is this a rational doctrine? has often been the question of the objector to Christianity. I answer, No. I can as easily believe that the whole human race are one man, as that three infinite persons, performing such different offices, are one God. But I maintain, that, because the Trinity is irrational, it does not follow that the same reproach belongs to Christianity; for this doctrine is no part of the Christian religion. I know, there are passages which are continually quoted in its defence; but allow me to prove doctrines in the same way, that is, by detaching texts from their connexion and interpreting them without reference to the general current of Scripture, and I can prove any thing and every thing from the Bible. I can prove, that God has human passions. I can prove transubstantiation, which is taught much more explictly than the Trinity. Detached texts prove nothing. Christ is called God; the same title is given to Moses and to rulers. Christ has said, 'I and my Father are one;' so he prayed that all his disciples might be one, meaning not one and the same being, but one in affection and purpose. I ask you, before you judge on this point, to read the Scriptures as a whole, and to inquire into their general strain and teaching in regard to Christ. I find him uniformly distinguishing between himself and God, calling himself, not God the Son, but the Son of God, continually speaking of himself as sent by God, continually referring his power and miracles to God. I hear him saying, that of himself he can do nothing, and praying to his Father under the character of the only true God. Such I affirm to be the tenor, the current, the general strain of the New Testament; and the scattered passages, on which a different doctrine is built, should have no weight against this host of witnesses. Do not rest your faith on a few texts. Sometimes these favorite texts are no part of Scripture. For example, the famous passage on which the Trinity mainly rests, 'There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one,'—this text, I say, though found at present in John's Epistle, and read in our Churhes, has been pronounced by the ablest critics a forgery; and a vast majority of the educated ministers of this country are satisfied, that it is not a part of Scripture. Suffer no man, then, to select texts for you as decisive of religious controversies. Read the whole record for yourselves, and possess yourselves of its general import. I am very desirous to separate the doctrine in question from Christianity, because it fastens the charge of irrationality on the whole religion. It is one of the great obstacles to the propagation of the Gospel. The Jews will not hear of a Trinity. I have seen in the countenance, and heard in the tones of the voice, the horror with which that people shrink from the doctrine, that God died on the cross. Mahometans, too, when they hear this opinion from Christian missionaries, repeat the first article of their faith, 'There is one God;' and look with pity or scorn on the disciples of Jesus, as deserters of the plainest and greatest truth of religion. Even the Indian of our wilderness, who worships the Great Spirit, has charged absurdity on the teacher who has gone to indoctrinate him in a Trinity. How many, too, in Christian countries have suspected the whole religion for this one error. Believing then, as I do, that it forms no part of Christianity, my allegiance to Jesus Christ calls me openly to withstand it. In so doing I would wound no man's feelings. I doubt not, that they who adopt this doctrine intend, equally with those who oppose, to render homage to the truth and service to Christianity. They think that their peculiar faith gives new interest to the character and new authority to the teachings of Christ. But they grievously err. The views, by which they hope to build up love towards Christ, detract from the perfection of his Father; and I fear, that the kind of piety, which prevails now in the Christian world, bears witness to the sad influence of this obscuration of the true glory of God. We need not desert reason or corrupt Christianity, to ensure the purest, deepest love towards the only true God, or towards Jesus Christ, whom he has sent for our redemption.

I have named one doctrine, which is often urged against Christianity as irrational. There is one more on which I would offer a few remarks. Christianity has often been reproached with teaching, that God brings men into life totally depraved, and condemns immense multitudes to everlasting misery for sins to which their nature has irresistibly impelled them. This is said to be irrational, and consequently such must be the religion which teaches it. I certainly shall not attempt to vindicate this theological fiction. A more irrational doctrine could not, I think, be contrived; and it is something worse; it is as immoral in its tendency, as it is unreasonable. It is suited to alienate men from God and from one another. Were it really believed (which it cannot be,) men would look up with dread and detestation to the Author of their being, and look round with horror on their fellow creatures. It would dissolve society. Were men to see in one another wholly corrupt beings, incarnate fiends, without one genuine virtue, society would become as repulsive as a den of lions or a nest of vipers. All confidence, esteem, love, would die; and without these, the interest, charm, and worth of existence would expire. What a pang would shoot through a parent's heart, if he were to see in the smiling infant a moral being, continually and wholly propense to sin, in whose mind were thickly sown the seeds of hatred to God and goodness, and who had commenced his existence under the curse of his Creator? What good man could consent to be a parent, if his offspring were to be born to this infinitely wretched inheritance? I say the doctrine is of immoral tendency; but I do not say that they who profess it are immoral. The truth is, that none do or can hold it in its full and proper import. I have seen its advocates smile as benignantly on the child whom their creed has made a demon, as if it were an angel; and I have seen them mingling with their fellow creatures as cordially and confidingly as if the doctrine of total depravity had never entered their ears. Perhaps the most mischievous effect of the doctrine is the dishonor which it has thrown on Christianity. This dishonor I would wipe away. Christianity teaches no such doctrine. Where do you find it in the New Testament? Did Jesus teach it, when he took little children in his arms and blessed them, and said 'Of such is the kingdom of God?' Did Paul teach it, when he spoke of the Gentiles, who have not the law, or a written revelation, but who do by nature the things contained in the law? Christianity indeed speaks strongly of human guilt, but always treats men as beings who have the power of doing right, and who have come into existence under the smile of their Creator.—*W. E. Channing.*

WHAT IS CHARITY?

Prithee, what is Charity?
Is she one, with holy eye,
Weeping near to Sorrow's bed,
Soothing sinner's hour of dread,
Fearing not that stain may light
On her robe of spotless white,
Though she treads the darkest scene,
Where misery and sin have been?
She who points to Heaven above,
She whose heart is filled with love,
She who feels no prudish fear
When the child of shame draws near;
She who bids her not despair,
For God will hear repentant prayer;
She who does her alms unknown,
She who bends at Mercy's throne,
Hidden all from human eye,
Trust me,—this is Charity.

PREACHING.

What is the Christian minister sent to preach? and, What is he not sent to preach? These questions are well answered by Rev. Mr Young of this city, in the excellent Sermon which he delivered, last year, at the ordination of Rev. Mr Ellis of Charlestown. First, What is the Christian minister not sent to preach?

1. He is not sent to preach himself—not to set up his intuitions and instincts as revelations of spiritual truth, nor his impulses and impressions as rules of moral duty. As 'no prophecy is of private interpretation,' so no doctrine of religion is of private revelation. The age of special inspiration is past; and the few who in these latter days pretend to divine illumination, and maintain that they too can vaticinate, deliver such poor prophecies and utter such dark oracles, that it requires a much greater stretch of faith to credit their claims than to believe in the miracles which they impugn. Their gleams and flashes of light serve only to reveal the degree and extent of the surrounding gloom. Were this course generally pursued, there would be as many different Gospels as there are preachers. Christianity would be whatever any man's fancy or folly might conceive, and baptize with that name. The idea of Christianity, as a peculiar and special revelation, would be lost, and its value, as an authoritative rule of faith and conduct, would be annihilated. There would in fact be no further need of the Gospel. Every man's consciousness would be his Gospel; and the passions and feelings of the moment, undisciplined and unsanctified as they might be, would be the standard of right and the rule of action.

2. The minister of Christ is not sent to preach human philosophy—the speculations and theories of gifted but uninspired men—men who had no authority to assert facts relating to the spiritual world and the life everlasting—who pretended to no such authority,—or, if they did, produced no credentials to authenticate their pretensions. Many individuals have appeared in various ages, and in different parts of the globe, remarkable for their sagacity and wisdom, and venerable for their moral worth, who have uttered profound sayings, and lived virtuous and exemplary lives. Pythagoras, Zoroaster, Confucius, Socrates, Plato, Swedenborg, are names not to be mentioned without respect, but certainly not to be uttered in the same breath, nor put on the same level, with Paul—far less with Jesus of Nazareth. The distance between them and him is heaven-wide; and to include them in the same category is no less offensive to good taste than to Christian piety. 'God hath given him a name which is above every name; for there is none other name under heaven given among men, whereby we must be saved.' St. Paul gives us a test by which we can distinguish an inspired teacher. 'I give you to understand,' says he, 'that no man, speaking by the Spirit of God, speaketh lightly or irreverently of Jesus.' It is obvious that such an impression may be given by the mere enumeration and position of names in a sentence. * * *

In every age of the Church a dogmatical and arrogant philosophy has been the bane of Christianity. The vast majority of the people, possessed of good sense but little learning, have always been disposed to adhere to the plain, obvious truths of the Gospel; whilst these truths have been corrupted and undermined by neologists and sophists, who fancied they had discovered some higher and better views, and affixed to them the name of the Gospel. So that St. Paul had good reason to address to his converts that solemn warning, 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.'

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For one, I must humbly acknowledge that I do not feel the want of a speculative philosophy to put underneath and shore up my religion. I am not ashamed to avow that my faith is 'built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. Other foundation can no man lay than that is laid. Our faith does not stand in the wisdom of men, but in the power of God.' I cling to revelation, I hold to the record. Without the record of a supernatural faith which I find in the pages of the New Testament, I confess that I should feel like the sailor, set adrift on mid ocean, without rudder, compass, or chart—without his quadrant and his Practical Navigator. I turn to the inspired word of Christ, as the needle seeks the polestar. That is spirit, and that is life. I do not regard it as a disputable speculation, but I reverence and embrace it as authoritative truth. The doctrine of a future immortal life and retribution,—which is the great truth of the Gospel, is the *assertion* of a *fact*. I receive it on the testimony of Jesus, and I believe it because it was asserted by one whose miracles proved that he was sent by God, and declared this fact in his name. 'Lord, to whom shall we go? Thou hast the words of eternal life. In thee are hid all the treasures of wisdom and knowledge.'

Secondly, What *is* the Christian minister sent to preach, if not his personal intuitions and instincts, nor the theories and speculations of others as uninspired as himself?

He is to preach the Gospel,—that is, he is to preach the spiritual facts and truths which were supernaturally announced to the world by Jesus of Nazareth—facts and truths which the wisest of men, before his advent, had been unable to discover, with all the lights of reason and philosophy; and which we have no reason to believe, judging from the progress of philosophical discovery, that the unaided intellect would ever have been able to ascertain and establish. 'The world by wisdom knew not God. No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him.' These things were hid from the wise and prudent. The old heathen sages, it is true, stumbled on some fortunate conjectures, and made some happy guesses; but they could assert nothing with assurance; they could not speak with *certainty* and *authority*. 'It is idle to say,' as Paley well remarks, 'that a future state had been discovered already. It had been discovered as the Copernican system was—it was one *guess* among many. He alone discovers who *proves;* and no man can prove this point but the teacher who testifies by miracles that his doctrine comes from God.' No, it was Jesus Christ who 'abolished death, and brought life and immortality to light.'

The Christian minister, then, is to preach the declarations and statements, the doctrines and principles of the Gospel. In his view, religion is identified with Christianity; and he values Christianity because it gives him assurance of certain truths which he regards as of infinite importance. These truths constitute his religion. And these truths can be both learnt and taught; as Paul 'delivered' to the Corinthians 'that which he also received.' He is then to learn them before he teaches them. And *how* is he to learn what they are? Is he to go and inquire of his own consciousness, of some inward light? Certainly not. All our knowledge of Christ and Christianity is derived, primarily, not from consciousness or intuition, but from outward revelation. It is not innate, spontaneous and original with us, but extrinsic, derived, superinduced. If we wish to know for the first time what Christianity teaches, or what to think of Christ, we must have recourse not to our own minds, but to the records which tell us distinctly who Christ was, what he did, what he taught, and how he lived. The written word, the evangelical narrative, is an indispensable prerequisite to our having any knowledge at all of the Gospel or of Christ. Historical Christianity is the primary, fundamental form of the religion. Whatever divisions or distinctions you may please to make, this takes precedence of all. Unless we first have this, we can have none beside. All other exhibitions and manifestations of Christianity must be traced back to this, as their origin and source. Philosophical Christianity, as it is called, what existence would it have without the record of the *facts* on which all its speculations and theories are based? And in order to reproduce Christianity in the heart, it must have had a prior existence somewhere else. The very term that is used implies as much. Without the Christ of History there would be no type by which the Christ of Consciousness could be remodelled and reproduced.

If an intelligent heathen should come to you and ask to be informed about the nature of Christianity, its distinctive principles and truths, to what would you refer him? Would you send him back to his own intuitions and instincts? No; for he has appealed to them already, and could get no light, or satisfaction, or comfort, on the points where his mind labored. Would you send him to the schools of ancient or modern philosophy? No; for the former have not a word to say about Christ; and the latter have nothing valuable that they have not stolen or borrowed from the Gospel. You would send him at once to the fountain-head, to the Memoirs of the Evangelists, to the pages of the New Testament—in other words, you would refer him to Historical Christianity.

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Once give up Historical Christianity, under the pretence that a new revelation is needed; once admit that the New Testament does not contain all the principles of spiritual truth, and that an appeal to its pages concerning any alleged article of religion is not determinate and conclusive, and you open the door to all sorts of loose and crude speculations. The Gospel will then be whatever any one's imagination or philosophy may please to make it. It may be composed of such stuff as dreams are made of, airy and unsubstantial nothings—or of unmeaning propositions and incoherent rhapsodies—or of impious and blasphemous extravagancies,—all baptized with the abused name of Christianity. Once depart from the record, and you are driven from your moorings, and tost upon a dark and troubled sea.

JESUS CHRIST THE HEAD OF THE CHURCH.

Is it asked, in what respects Jesus Christ is Head? We answer, in all. 'Under God and by the appointment of God, he is first and supreme in every particular under which this new dispensation (the gospel) can be viewed. If it be to reveal truth, he is the infallible teacher; if to promulgate the divine will, he is the infallible authority; if to proclaim the divine mercy, he is the one mediator and advocate.' What is the practical bearing of this? The answer which follows, we take from the very valuable discourse preached, last December, at the ordination of Rev. Mr Sears, by Dr. H. Ware Jr., of Harvard Universjty.

The relation of Christ to this dispensation as Mediator and Head, is such, as to render him an essential part of it; so that in receiving it, he also must be received and acknowledged at the same time.

Christianity, as a dispensation of religion divinely appointed for man, is constituted partly of certain great truths, and is partly an institution of outward means. It is not merely certain truths concerning the soul and God and human destiny, received from any source and for any reason, which will render a man a Christian. If it were so, then a man might be a Christian who had never heard of Christ; or having heard, yet rejected him; rejected him as a teacher, though assenting to the doctrines which he taught. Christianity does, indeed, embrace those universal truths which may have dawned on many minds which Jesus never shone upon; but it embraces much besides. It is an institution, of which he is the Head; and it cannot be received in any adequate and genuine sense, unless he is received with it as its master and founder. He who does not thus receive it, might yet be a religious man, living in ancient Lacedæmon or modern Hindostan, if he lived up to the full light of natural religion; but he certainly could not be called a Christian. Nay, we need not deny that he may be a religious man, living among Christians, in a Christian land—if he bow to God with conscientious submission and reverent worship; but it is not easy to see how he can call himself a Christian. A Christian is a disciple of Christ; but no man is a disciple unless he acknowledge the master. Because a man maintains the unity of God and the doctrine of fate, he is not therefore a Mohammedan; he must acknowledge Mohammed in the character which he claimed. And in order to be a Christian, one must not only maintain certain doctrines, but must acknowledge Christ in the character which he claims.—Christianity is not simply the grand doctrines of a Universal Religion; it is those doctrines, as they are revealed by God's Son, embodied in his life and made permanent in his institutions, together with all the motives and sanctions which he has added to them, and by which he has urged them on men. In order to discipleship, one must receive the whole. To assume his name on the ground of holding certain truths which he taught, while others which he equally taught are refused, and he himself is rejected as the teacher of them, is an obvious inconsistency.

If Christ be Head of the spiritual dispensation which God has set over us, then it follows, that, in all questions of religious truth, we are to be implicitly guided by his word. All that is said by himself and his Apostles respecting the 'power that was given to him,' 'the wisdom of God that was upon him,' 'the spirit imparted to him without measure,'—all implies that he speaks from a divine fulness, with an authority from which there is no appeal. If we admit his claims, we may not go behind his declarations; they are divine and infallible. They are to be received, whether the grounds on which they rest, in the nature of things, can be discerned or not; whether the human reason can or cannot verify them to itself by intuitive discernment or sagacious arguing. They are to be taken as truths because he proclaims them to be such. Now undoubtedly it happens, so consonant is all truth to the human mind, that whatever Christ has taught will in due time be seen to be truth by the scrutinizing reason; but I am as much bound to receive it before I thus see it by the light of my own reason as afterwards. My faith in him, as commissioned to declare it to me from the infinite source of knowledge and truth requires it of me. I exercise faith in him, when I believe in the truth of his doctrine because I trust in him. There is no exercise of faith, if I wait to see it of myself before I will assent to it.—If it should be said, This may not be; because by this reliance on another I may be made to receive what is unreasonable; the answer is, Not at

all; for I am already assured that he is from God, and therefore do not believe it possible that he should teach what is unreasonable. If I withhold my assent to his words, lest I should compromise my reason, I display distrust, not faith; I throw off my allegiance and deny my master; in form I acknowledge, but in fact I reject him. Let me rather implicitly surrender my weak and short-sighted understanding to his wisdom, on whom the Father poured the spirit without measure; satisfied with his assurance that what I know not now I shall know hereafter, and willing to wait though I may not comprehend.

If Christ be the Head of the spiritual kingdom, it will follow, that, not only in matters of precept addressed to the conscience and will, his guidance is to be implicitly obeyed. He announces to man his duty. He promulgates the commandment of God. He declares the law of righteousness. There is no course for man but to obey. The commandment of God is perfect right; perfect right is to be pursued without hesitation or deviation; and therefore without hesitation or deviation the precepts of Christ are to be observed. The question is not, are they reasonable; that point has already been decided by the admission, that he is a teacher sent from God. If from God, of course they are reasonable; we can have no so strong proof of anything being reasonable as this, that it is taught by God. Neither is it the question are they expedient, and is it for our interest to observe them. If we are under the Divine government, these points have already been decided for us by the Sovereign Being in whose hand our destiny lies, and who has sent his Son to be our light. He alone knows what is well for us; we do not know. We may seem, by adhering to his laws of humility, meekness, self-denial, peaceableness, to expose our rights, and put in jeopardy our well being. But this is impossible, so long as they are his laws; and therefore we betray both him and ourselves, when we prefer our own judgment, and decide against those spiritual habits. We show that we have less faith in him than in ourselves; we are false to our profest allegiance to him as the Head of the spiritual kingdom on earth. As subjects of the Divine Government, we have nothing to do with the Divine Law, but to ascertain what it is and obey it. If it is to be ascertained from the teaching of Christ, one might as well proclaim war against the course of nature or the right hand of God, as presume to go contrary to his precepts; it were equally rebellion and folly, and equally sure to end in discomfiture and despair.

If thus in all things Christ have the pre-eminence, and the spiritual interests of the soul are entrusted to him by the Father, then we understand how it is, and why, that the New Testament demands Faith in his followers. It is by believing his revelations, doctrines, and precepts to be from God, and therefore binding, that we receive them. We can receive them only as we believe them. They can be profitable to us, only as we trust in them. If we have not faith in them, they are nothing to us; and their value increases just in proportion to the strength of our belief, that they came from God. Hence the word and beauty of Faith. Relying with perfect confidence on the word, promises, and sufficiency of Jesus, it enables us to walk through life with the same quiet assurance in regard to our spiritual interests, that we have in regard to the established ordinances of Providence in the natural world. As those ordinances go on, we entrust our temporal concerns to them without fear or misgiving; we understand that they are fixed as the power of God, and wise and kind as Love. Just such is the effect of Faith, in respect to the concerns of the soul. Throughout our pilgrimage to heaven, in all the trials and progress of our moral being, we lean upon him without fear or misgiving. We look around with a trustful eye, and see that all is well. We look forward with a confiding hope, and our hearts beat with transporting expectation. We know whom we have believed; that all is secure which we have entrusted to him; and that he has gone to prepare mansions in his Father's house, that where he is we may be also.

CHRISTIAN REGISTER.

BOSTON, JULY 3, 1841.

LATE ANNIVERSARY OF THE A. U. A.

Rev. Mr Clarke, (formerly of Louisville, Ky.) remarked, that he was almost a stranger to this Association, not having had an opportunity to be present at its meetings for eight years. Yet not altogether a stranger, for where Christians meet together, no Christian can feel himself a stranger. In the 'household of faith' we may always feel ourselves at home.

It seems to me, said Mr C., that we have reached a crisis in the Unitarian Reform. This Reform was based upon two foundations—not one, but two—upon an intellectual and a spiritual want. Unitarianism was in the first place opposition to certain doctrines. The intellect was dissatisfied with the doctrines of the Trinity, Atonement, Depravity, &c., as commonly received, and protested against them. Unitarianism has been called a *negative* system, and so far as it has peculiar doctrines, I admit that it is a negative system. But underlying these doctrines, penetrating and animating them were PRINCIPLES, and those not negative, but eminently positive. The first of them was an assertion of MENTAL FREEDOM. We demanded the largest liberty of thought for the individual mind. Do not think that this demand only springs from a love of lawlessness and a dislike to restraint—that it is only a wilful determination to believe what we choose, and no more. No, sir, its root is deeper, its impulse nobler. It is an assertion of the inborn worth of the individual soul. It is a demand that the individual mind shall not be an appendage, an echo, a blind follower of some other mind, which does all its thinking for it. It declares that men are not to be driven in droves, herded in masses, stamped with the peculiarities of some creed, but that it is the duty and right of every mind, however humble, to approach the beautiful form of Truth, and gaze at it with its own eyes. An inspiring thought, which rouses the enthusiasm of the human heart, wherever it is boldly spoken! Hence the love and reverence of mankind wait on the champions of liberty in all ages, cluster round them, battle for them, and when they fall, water their graves with sincere tears. Thus men go on a pilgrimage to the plain of Lutzen, where a single stone was raised with the inscription—'Here fell Gustavus Adolphus, fighting for *freedom of spirit*'—and to the humble grave, on the banks of the wide-winding, many-islanded Susquehannah, where softly rests, amid the rich pastures of Pennsylvania, the remains of him, whom Coleridge called

> 'Patriot, and Sage, and Saint,'

who was driven from his own land by dark bigots, to find a peaceful home and tomb in ours. Wherever these champions of mental freedom sleep, they sanctify the soil.

> 'Their memory wraps the dusky mountain,
> Their spirits sparkle in the fountain,
> The meanest rill, the mightiest river,
> Rolls, mingling with their fame, forever.'

I never have occasion to lift my voice in this house, sir, without thinking of that voice which has so often been raised here in behalf of freedom—a voice never hushed when the cause of human liberty required that it should speak—never silent because on the side of the oppressor there was power, and one might become *unpopular* by speaking—a voice raised for the slave, at a time when it was not considered respectable here to say anything for him. And now, sir, we hear that this same voice has been raised to rebuke the worship of mammon even where mammon has raised its stateliest temple; a temple rivaling in external grace the Grecian Parthenon, but dedicated, alas! not to the ideal wisdom of Greek mythology, the Virgin Minerva, but rather to Mercury and Plutus, the gods of gain and fraud. I do not think it wrong, even in the house of God, to remember gratefully the name of such a servant of God and of freedom. One other instance besides, we have lately had, sir, to show us that all among us are not dead to the call of freedom. We have seen one, who has filled the highest office of honor which our nation can bestow, descending from it, or rather ascending to the yet higher duty of pleading in the halls of justice for the cause of the helpless African. After his great public services shall have faded from the memory of the nation, this action will be freshly remembered to his honor.

Mr Clarke then spoke of the other positive principles of the Unitarian Reform, as the principle of Progress, and making Religion a matter of Practical life. He then intimated that the question now before us was, which we preferred, to retain our principles or our opinions—whether we were willing to modify our opinions for the sake of progress, or determined to resist progress rather than alter our opinions. We have been singing the praises of toleration and charity, and now we are likely to be called on to say whether we were in earnest or whether we only wished to be tolerated ourselves. Differences of opinion are now springing up in our ranks. Are we ready to tolerate them or not? For himself, Mr C. expressed a determination to hold fast to the great principles of the reform, no matter what became of the opinions. There were only three paths open to us—to go back to Orthodoxy—to stand still—or to go forward. Back to Orthodoxy we could not go—for Orthodoxy, in the sense of uniform doctrines, did not now exist. What was Orthodoxy in one place is heresy in another. The Orthodoxy of Andover is the heresy of Princeton. The Orthodoxy of New England is 'another gospel' in Kentucky. Latitude and longitude make little difference as regards truth, but a great deal as regards Orthodoxy. For one, I am glad to study the writings of those who are called Orthodox, listen to their sermons, and adopt whatever I can find that is true and good in their system. But I cannot adopt any particular system as a whole, for I find them all fluctuating. Go back, we cannot—stand still we cannot—we must go forward. And I, for one, have no fear of the result. I go for Liberty, for Progress, for a more practical, more simple, less formal Christianity.

A Letter to the Editors of the Register touching their strictures on my late discourse.

Gentlemen,—You have seen fit to notice my Sermon in a manner somewhat surprising. You speak of my sentiments as the 'peculiarities' 'of an eccentric individual.' I have no objection to be stigmatized in that manner if you see fit. 'It is a very small thing that I should be judged of you.' I wish now to ask you, through your Periodical to tell me and your readers,—1. what were the passages that *grossly outraged your feelings?* 2. To point out and print those passages which contain '*sneer and ridicule.*' 3. To say where and in what I state, insinuate or imply that a man is a hypocrite because he *preaches an old-fashioned Christianity?* 4. To tell when and in what words, I *deny the inspiration* of the writers of the Bible? 5. Where (in that Sermon) I deny *the Son of God* as '*Master.*' 6. Since you imply—to say the least—that *I have no claim to be called Christian*, will you tell me whether you mean, a *Christian in belief*, or a *Christian in life*, and if you mean the former, to tell me, the *minimum* or *maximum* amount of belief necessary to constitute a man a Christian in belief. 7. Since you say that *you* are not responsible for *my* sentiments, to tell me *for whose sentiments you are responsible*—always excepting your own?

I request therefore that these queries may be answered; the very head and front of my offending made manifest. If I am in error I shall be glad to be set right, and the sooner the better.

Very respectfully yours, THEO. PARKER.
West Roxbury, June 21, 1841.

We readily comply with the foregoing request, regretting that it is so easy to show, by quotations from the Sermon, the justice of the remarks we made upon it, in the last Register.

Question 1. Specimens of such passages follow: 'It is hard to see why the great truths of Christianity rest on the personal authority of Jesus, more than the axioms of geometry rest on the personal authority of Euclid or Archimedes.' 'To believe that God commanded Abraham to sacrifice his son, a thought at which the flesh creeps with horror; to believe it solely on the authority of an oriental story, written down nobody knows when, or by whom, or for what purpose; which may be a poem, but cannot be a record of a fact unless God is the author of confusion and a lie.' 'So to believe, on the smallest evidence, accounts [in the Gospels] which shock the moral sense and revolt reason, and tend to place Jesus in the same series with Hercules, and Appolonius of Tyana; accounts which Paul in the Epistles never mentions, though he had a vein of the miraculous [*marvellous*, we think was the word in the Sermon as delivered] running quite through him.' 'What a difference between the Christ of Matthew and of John.' 'Has he [Jesus] ever told you that all the truths of his religion should be contained in the writings of those men, who, even after his resurrection, expected him to be a Jewish king.' 'The authority of Jesus, *as of all other teachers*, one would naturally think, must rest on the truth of his words, and not their truth on his authority.' 'If Jesus had taught at Athens and not at Jerusalem; if he had wrought no miracle; if the Old Testament had perished at his birth,—Christianity would still have been the Word of God; it would have lost none of its truths.' 'If it could be proved,—as it cannot,' &c, 'that the Gospels were a fabrication of designing and artful men, none of the doctrines of that religion would fall to the ground, for if true, they stand by themselves.'

Question 2. On page 22d; 'To believe on the smallest evidence accounts which shock the moral sense and revolt the reason, and tend to place Jesus in the same series with Hercules and Apollonius of Tyana.' We can think of but one application to be made of this passage. It refers, we presume, and can refer only, to the accounts contained in the first two chapters of Matthew's and Luke's Gospels, and is meant to intimate that those accounts are no more to be believed than those which relate that Hercules was the son of Jupiter and Alcmena, and that the Egyptian divinity Proteus appeared to the mother of Apollonius and told her that the child she should bring forth was a God and that his birth was attended with a celestial light. We considered the passage therefore as sneering at and throwing ridicule upon the fact or the account of the miraculous conception of Jesus Christ. If we are right in our application of the passage, we think it justifies the epithets we used. Whether a man receive or reject as parts of the original Gospels of Luke and Matthew, the chapters which contain an account of the miraculous conception, and the birth of Christ, it seems to us to partake of the qualities of 'sneer and ridicule' to institute the comparison, or rather, make the allusion presented in the sentence we have quoted. On page 42; 'The Christianity of sects, of the pulpit, of society, is ephemeral—a transitory fly. It will pass off and be forgot.' We have no great objection to this sentence. The idea at the bottom of it has a measure of truth. Yet it seems to us to justify our epithets. It is rather flippant in expression and contains a sort of sneer at all the existing administration and forms of Christianity.

Question 3. We did not say that Mr Parker insinuated or implied, that a man was a hypocrite because he preached an old-fashioned Christianity. We said *we* should be loth to write a man down a hypocrite because he preached an old fashioned Christianity. Our expression, so far as it had an intended reference to Mr Parker, was, 'Nor do we approve of thinking one thing in the closet and preaching another in the pulpit. We do not believe any man consents to do this, though Mr Parker seems to insinuate that it is or may be the case.' Does not the following passage on page 48 imply or insinuate this? 'You may hire your servants to preach as you bid; to spare your vices and flatter your follies, to prophecy smooth things and say, It is peace, when there is no peace. Yet in so doing you weaken and enthral yourselves. And alas for that man who consents to think one thing in his closet and preach another in his pulpit.

Question 4. See page 20; 'It has been assumed at the outset, with no shadow of evidence, that those writers [the authors of the Old Testament] held a miraculous communication with God, such as he has granted to no other man; what was originally a presumption of bigoted Jews became an article of faith.' Also page 21; 'But modern criticism is fast breaking to pieces this idol which men have made out of the Scriptures,' showing 'that their authors, [no one is excepted] wise as they sometimes were, pious as we feel often their spirit to have been, had only that inspiration which is common to other men equally pious and wise.' Again, page 22; 'The history of opinions on the New Testament is quite similar. It has been assumed at the outset, it would seem with no sufficient reason, without the smallest pretence on its writers' part, that all of its authors were infallibly and miraculously inspired, so that they could commit no error of doctrine or fact.' Further, page 27; 'Who shall tell us that others will not demonstrate, what some pious hearts have long felt, that errors of doctrine and errors of fact may be found in many parts of the record, here and there, from the beginning of Matthew to the end of Acts?' 'Who shall assure us that they [the Apostles] did not confound the actual with the imaginary, and that the fancy of these pious writers never stood in place of their recollection?' 'It [Christianity] is not to stand or fall with the infallible inspiration of a few Jewish fishermen'—'does not rest on the infallible authority of the New Testament.' Once more, page 41; 'It ['real Christianity'] would make the Bible our servant, not our master. It would make us revere the holy words spoken by "godly men of old," but revere still more the word of God spoken through conscience, reason and faith, as the holiest of all.'

Question 5. The author objects (p 34) to those who regard Christ as 'the Son of God in a peculiar and exclusive sense.' He speaks of Jesus as 'that Hebrew youth,' the 'Gallilean youth,' calls him 'our brother,' the 'brother of all men,' but no where acknowledges him as 'Master' in religion. He says, 'It' (real Christianity) 'would not make Christ the despot of the soul,' asserts that, 'if we are faithful, the great truths of morality and religion are perceived intuitively, and by instinct, as it were,' and refers to a class of persons, to which we suppose he professes to belong, who hold that the Savior 'was a man, the son of Joseph and Mary,—born as we are; tempted like ourselves; inspired, as we may be, if we will pay the price.' He remarks further: 'I cannot see that it (Christianity) depends on the personal authority of Jesus;' 'if it could be proved,—as it cannot,'—&c., 'that Jesus of Nazareth had never lived, still Christianity would stand firm;' 'we should think that it is true, like the axioms of geometry, because it is true, and is to be tried by the oracle of God in the breast. If it rest on the personal authority of Jesus alone, then there is no certainty of its truth.' Can it be deemed unfair to infer from such language, that he who employs it, 'refuses to acknowledge the Son of God as Master in religion?'

Question 6. We doubt not that the author is eminently a Christian in life; we have not said nor do we say, that he is otherwise than a Christian in belief; our remark was, and we repeat it, 'that if we held them' (certain opinions we understood to be expressed in his sermon) 'ourselves, *we* should not claim to be called Christians.' As to the 'minimum or maximum amount of belief necessary to constitute a man a christian in belief,' we will content ourselves, for the present, with quoting a few words from a work by Rev. J. Martineau, the most distinguished Unitarian divine in England: 'Common usage has irrevocably associated with the term Christian the idea of belief in the divine (by which, in popular language, is always meant the *supernatural* origin of Christianity.' 'If no amount of historical disbelief is to forfeit the name,—any excentric theorist who should maintain that no such person as Jesus Christ ever existed, and that the gospels are a prose fiction not five centuries old, would still be a Christian, provided he discerned in the feigned prophet of Nazareth qualities which he loved. If all are to be termed disciples, who show in the temper of their minds, that they are under the guidance of a moral spirit similar to that of Christ, Socrates was no less a Christian than Melancthon.' 'There exist *in fact*, and should exist *in name*, two classes of persons; one of which assents to the supernatural origin of Christianity, and the other refuses assent to this notion: and while words descriptive of these two classes are needed in common parlance, the easiest arrangement is, to maintain in currency the appellations *Christian* and *Deist* for this purpose—a purpose to which the prevailing usage of centuries has consigned them.'

Question 7. We hold ourselves responsible for nobody's sentiments but our own, the attempts of the Orthodox to show we ought to do otherwise, notwithstanding. Of course, it was with reference to such attempts alone, that we made the remark alluded to.

We have answered, we believe, all the questions Mr Parker propounded to us, and the quotations we have made seem to us to justify the language we used in our notice of his sermon. It has been an exceedingly painful and unpleasant duty to us to speak of this sermon and of the position of its author, in the terms we have felt obliged to employ. For Mr Parker personally we have ever entertained a high regard. We are ready to bear our public testimony, though it is not needed, to the singular purity of his life and character. We admire his ardent love of truth, we believe him to be honest, zealous and devoted in his pursuit of it. We deeply regret that his researches have led him to results which seem to us fatally injurious to the Gospel of Christ as a divine revelation.

In justice to Mr Parker we ought to say, and with the greatest pleasure we do say, that the sermon as a whole is not to be judged of from the quotations we have made and the sentiments to which we have felt obliged to object. Nearly all that has been a stumbling block and an offence to us, though scattered throughout the discourse, might be compressed within the limits of a few of its pages. The general idea, which, as we understand him, Mr Parker intended to illustrate, viz., that Christianity as it exists in the world, is believed, preached, and administered, from century to century, is transient, i. e., that its popular system of doctrine, forms of service and modes of administration are changed and modified from time to time; while Christianity as it exists in the words of Christ, in his instructions and character, is permanent and always the same,—'this idea' is true. The New Testament and ecclesiastical history confirm it. Every one would subscribe to it. We regret that in illustrating this idea, as in some portions of his discourse he does, eloquently, justly and with power, he should in others have made allusions and advanced thoughts and principles, which, if well founded, seem to us to overturn Christianity altogether, and at any rate, have made his sermon a firebrand in the community, rather than a word of peace, instruction and edification.

EVIDENCE OF CHRISTIANITY.

It has been truly remarked, 'that there is a mode of speaking of the internal evidence of Christianity, which, strange as it may appear, goes to destroy the worth of all evidences of Christianity, *as a revelation from God*. It is said, that the truths of religion are directly perceived by the mind; that they neither require, nor admit of, any additional evidence; but that these truths are the truths of Christianity, and, therefore, that there is a direct perception of the truth of Christianity. These propositions embody opinions which are the basis of some modern systems of religion.'

Three things may be said in reply. First, 'a truth is the expression of a fact.' But a fact, existing neither in the sensible world, nor in our own minds, cannot be directly perceived by us. The metaphysical absurdity of supposing that it can, must be obvious to every one accustomed to think clearly. Take for example, the fact of man's immortality; what could our unaided perceptions or intuitions avail in respect to this, very much more than they can concerning the question, whether the moon is inhabited? Secondly, it would appear, that wherever among men in this world a correct and assured belief of a future life and of the other fundamental facts of religion exists, it is to be ascribed to the influence of Christianity as a Divine revelation. Thirdly, the theory, that all the truths or facts of the Gospel are directly perceived by the mind, so that they neither require nor admit of other evidence than that of intuition, is inconsistent with any belief in Christianity as a special revelation from God; inasmuch as 'no rational man can suppose, that God has miraculously revealed facts, which the very constitution of our nature enables us directly to perceive.'

For the Register and Observer.

Messrs Editors,—Having heard read from your paper of June 12th, an explanation of two passages of Scripture, which explanation I am not about particularly to approve or censure, I apprehend that the first passage, Phil ii. 6, is not clearly understood by the writer. The error which has been the occasion of much disputation and controversy, appears to me to arise from a wrong translation of one original Greek word, viz. *isa*, which the translators have rendered, equal, which word, considered as an adjective, is of the feminine gender, and cannot therefore agree with *os* or *Iesous*, the antecedent. The word, therefore, in this place, is not an adjebtive, but an adverb, the meaning of which is *like*, and not *equal*. It is not wonderful that our translators should fall into this error, and that learned critics should have overlooked it. This error corrected, the reading of the passage is clear and plain: 'Who being in the form of God, (that is, appearance, or likeness, or image) did not desire to *assume* to continue in the likeness of God; but made himself of no reputation, &c.' If I could write without an amanuensis, I would enlarge on this subject; but will only add, if what I have said can contribute to throw light upon the subject, my object will be attained, and I shall rejoice that the ground of controversy is removed, and the foundation of the Trinitarian argument wholly destroyed. E. R.

Concord, June 14, 1841.

Messrs Editors,—I have noticed the remarks of brother May and brother Farr upon my letter in regard to your course upon the subject of Slavery. I felt at first that I had been misrepesented by them both. But a moment's reflection and my recollection of their characters led me to the conclusion that they would not either of them do that. I concluded therefore that I must have expressed myself obscurely and that it would not be worth while to enter into any discussion. I could not discover from their respective communications that I differed from them at all *in principle*. In feeling I may differ from them somewhat—for my feelings may be more engrossed than theirs upon other subjects to the neglect of Slavery or I may not naturally have so ardent feelings upon any subject as they. J. W.

Portland, Maine.

[From our English Correspondent, S. M.]

NO. XI.

Manchester, June 3*d*, 1841.

It is impossible to reside long in this town without being interested in the efforts which are making to improve the religious and moral state of society. Your own liberal and enlightened Boston scarcely presents more willing minds or active measures than are here produced in order to prevent or alleviate the sad consequences of ignorance and depravity. At this moment, there is little of the outward appearance of squalid wretchedness and poverty, of which so much has been written and said; and so far as I have been able to observe, gross ignorance is the result of disinclination to learn, rather than the want of means. Many a town and village missionary is imbued with the spirit of a Tuckerman, and the long trains of children to be seen every Sunday going to their respective schools and churches, show that the work of improvement is advancing. Though comparatively few of these are instructed in the enlightened manner which would meet the views of liberal Christians, yet I hope they may be pioneers to a great moral change in the Christian world, to which we are silently and slowly, but, I trust, surely progressing.

At the late Anniversary of the Village Missionary Society, I heard several self-educated men give an account of their proceedings and the state of their districts, in a manner at once satisfactory and encouraging, inasmuch as it proved what some profess to doubt, that Unitarianism is a doctrine appreciated by the poor, when properly and sufficiently expounded. The strong opposition it meets with here can only be overcome by exertions among ourselves to increase our numbers and to educate the poor. A case was mentioned of a child being asked to what Sunday School she went, and when she replied to the Unitarian, she was told that if she continued to go thither, she would lose her work, which would be equal to her losing the means of subsistence. These sad evidences of bigotry are not unusual, still, I trust, they are decreasing, and for one such instance as this, we might find many where persons of different faith coincide in works of charity and love.

Some terrible statements were made respecting the condition of the poor at a late Anti-Corn Law Tea Party, of which I will give you some account, such party being, I presume, as new to you as it was to me. I had heard much of English tea parties for religious and political purposes, but I had never been present at one before. Several ladies had previously made known their willingness to preside at the different tables. I accompanied one of these at the time appointed, to the Corn Exchange; there we found accommodations prepared for a large number of guests, and took our places according to the number given us on a ticket; the tables had before been ballotted for. At the upper end of the room, was a table for the Chairman, Mr J. B. Smith, and such guests as were expected to address the party. In parallel lines from this table were nine long ones, covered with white calico, and trays having tea and coffee apparatus on each.

On the walls were hung various banners bearing inscriptions, such as 'Oppression drives a wise man mad,' 'He that withholdeth the corn, the people shall curse him,' and many others of a like nature. Over the drapery, behind the chair, were placed three loaves, all marked *one shilling and fourpence*, but of great disparity of size. The English loaf weighed eight pounds, the American, twelve, and the Polish, sixteen pounds. All this was very exciting, but the party present were of that class who desired justice more for the sake of their poor brethren than for themselves.

Eight hundred ladies and gentlemen were soon engaged in taking their social evening meal, and then came the speech-making, but first a hymn was sung to an accompaniment upon the 'Orgue Expressif,' or French Seraphine. Some letters were then read from gentlemen who, from various causes, could not be present; and the attention was next fixed upon the bursts of eloquence which followed; the starling facts produced convinced many that the laws which prevent free trade are very wicked, and their supporters worse than slave holders. The monopolist was compared 'to the White Eagle of the St. Lawrence who watched till the fishing Eagle had caught a fish, and then pounced upon the feebler bird, took from him his prey, and ate it up. The monopolist had no representative in nature but the ferocious and predacious animals; not so the manufacturer who strove to extend the blessings and comforts of civilization to all the race of man.' The Rev. Dr Hearne, the Catholic Priest of St. Patrick's, stated that he had a congregation of twenty thousand within half a mile of his Church, and he declared that one half of those to whom he had been called to administer the last consolations of religion died of slow starvation!! and this in beautiful fertile England, where so many acres of rich land are appropriated for no other purpose than as deer parks!

It was suggested that the young men should have an Anti-Corn Law Association, and that Mr G. Thompson should be invited to give his powerful aid in the cause. Mr Thompson remarked that he who had faced Anti-Slavery in America, would not be afraid of pro-corn lawism in this country; this gentleman spoke long and with his usual vehemence. Many others displayed much eloquence and feeling, to the great satisfaction of this large assembly of people, but of little avail as regards their gaining the redress they seek. The people generally, not connected with the landed interest, will not let this matter rest till they have gained their point, and free trade once more gives the means of peace and plenty to the suffering poor of Old England.

This being Whitsun week, Manchester's immense populace are seen in holiday guise. On Sunday, collections were made in the Churches for the purpose of giving a treat to the Sunday School children. The public gardens are opened to them at reduced price. To-day, many are gone to visit Durham park, about ten miles off, with their teachers; others have been parading the town in all directions, making long processions and looking gay and happy. Tomorrow, they have tea parties at their respective schools; on Saturday they are left to do as they please; and on Monday, all will return to the factories to be again employed in earning the means to get their daily bread. S. M.

SOMETHING NOTICEABLE.

Editors of orthodox religious newspapers, both in the city and out of it, use the strongest words they can find to express their astonishment at the recent affair at South Boston. They appear to deem it strange that the members of the Council did not interrupt the proceedings of the ordination by formally protesting against the sentiments of the preacher. They profess to wonder that the Unitarian clergy do not instantly get together, vote the offender an infidel, and issue a 'bull of excommunication.' Now that some of the sentiments expressed in the sermon delivered on that occasion should be regarded with feelings of surprise and unqualified dislike by both the clergy and laity belonging to the Unitarian communi-

ty, is perfectly natural. It could not be otherwise, consistently with their most cherished faith and opinions. But why the orthodox should really marvel as they pretend to do, it is not so easy to perceive, unless they have heretofore been guilty of extreme insincerity in their treatment of Unitarians. Have they not always denounced this class of Christians as infidels? When recently we were all declared, in one of the pulpits of this city and from the press, to be worse than Judas, Saul of Tarsus and the Jews who crucified our Lord, did any other than assenting responses come from a single orthodox community in the land? Now if such things have, in fact, been believed and felt respecting us, why so remarkable a show of surprise at what was said at the South Boston ordination? False and revolting as seemed some of the sentiments advocated by the preacher, were they more so than one ought of course to have expected from such infidel Jews, Sauls, and Judases as, according to orthodox representation, were assembled on that occasion? The noticeable point in relation to the matter before us, is this; either the orthodox have all along been insincere in saying and pretending to believe so hard things of Unitarians, or they are now insincere in expressing so much astonishment at what pertains to the affair at South Boston. Our readers, we trust, have the sagacity to perceive as well the aim of the present manœuvre in particular, as the nature and objects of sectarian tactics in general.

ORTHODOXY AGAINST PERFECTIONISM.

The New York Observer of last week contains a long account of a debate on 'Perfectionism,' which took place at the recent meeting of the General Association of Connecticut. We advert to it for the sake of quoting the remarks of Rev. A. Dutton—the only sensible ones, as it seems to us, judging from the report of the speeches in hand, that were made on the occasion. The question before that body of orthodox congregationalists was, whether they should denounce the doctrine, (for sometime held and taught at Oberlin, Ohio, and reeently introduced here and there in Connecticut) that men may attain to the perfection of Christian character in this life, and declare to the world that no preachers of it would be admitted into their pulpits. The Resolutions before the meeting were in the form following:

Whereas the doctrine of sinless perfection in this life is earnestly maintained and inculcated in some parts of this country—and whereas industrious and persevering efforts are made to disseminate this doctrine among evangelical churches, particularly those of the Congregational and Presbyterian connexion—and whereas many members of churches connected with this body are exposed to the corrupting influence of books and periodicals, preachers and other persons advocating this pernicious error, under specious and plausible pretexts which are adapted to deceive the simple and unwary; therefore,

Resolved, 1. That this Association bear their solemn and explicit testimony against the doctrine of sinless perfection in this life, in any and all of its forms, that they deem it contrary to Scripture, Christian experience, and the received faith of those churches from their earliest days until now, and fitted, wherever it gains proselytes, to mar and destroy the humble piety of the gospel, and to distract churches with contention and disorder.

Resolved, 2. That our ministers, churches, and church-members ought to discountenance this error, whenever and wherever they meet it, and especially that the preachers of it ought not to be admitted to our pulpits.

Most of the speakers declared themselves in favor of the Resolutions; but

Rev. A. Dutton expressed the hope that the resolutions would not pass, for two reasons, 1. Although we ought to meet and resist fundamental error, it was not necessary to set up our particular Shibboleth against every sentiment deemed erroneous. He was opposed to making a schism in the church by rejecting communion with every one that may differ from us in some points. And although he did not believe the doctrine of perfectionism, yet he did not consider it so great an error as to be prepared to shut the pulpit against its advocates, especially when he saw among them some of 'the most amiable and lovely men' of the land, (one of whom was named as an example,) and whom he had no doubt we should meet in heaven. Another reason was, that this is the very way to spread the error. The day is past in which you can put men down by denouncing their opinions. It is contrary to the genius of the age. It is regarded as persecution, and awakens sympathy which raises up *five* friends, where there were but *two*. The only way to meet error at present is by free discussion. If the advocates of the doctrine in question are *essentially* erroneous; or if they are in the incipient stage of error, they will soon show it, and then it will be time to meet them. Instead of excluding them from our pulpits, let us treat them with kindness, and by friendly discussion, not by cutting them off from our connections, endeavor to convince them of what we may consider erroneous.

Mr Dutton, at another stage of the debate, said that

'He thought it would be better to take no action on the subject. He was opposed to any sweeping resolution, which went to cut off among others all the Wesleyan Methodists. Because the doctrine had been found in bad company, it did not follow that it was not true. He did not wish to be understood as pleading for the doctrine, but he was opposed to cutting from our fellowship, all those who believed it. It was cutting up Christ's kingdom into separate parts for the sake of our Shibboleths. The more such resolutions you pass, the more you will promote the sentiment. I do not say the doctrine is true, (continued Mr D.) nor do I regard it as a *damnable heresy*. If you come out with a condemnatory resolution against a sentiment that has so many friends, you will make a great many more. If its advocates come into your churches and make divisions you may find fault, but you cannot stop them by denouncing their doctrine: and I do not think you are now called upon to come out against it.'

There is much good sense in this. The Association, as appears from the result, did not much profit by it. When will Christians learn that the truth as it is in Jesus is never, in the long run, helped forward, and the liberty wherewith he hath made his disciples free is always more or less sacrificed, by established creeds of human device and restrictive votes of ecclesiastical bodies? All history shows that whenever and wherever a Church or sect has been in the highest degree zealous and active in attempts to keep the minds of its members within the narrow limits of its prescribed formularies by minute legislation and severe penalties, then and there infidelity, at first latent, afterwards open and reckless, has most extensively prevailed. And if we look for Christian peace and harmony of feeling, where shall we find them? In the Presbyterian Church? It is rent into halves, each at war with the other. To the Methodist Church? It is divided, and in a state of bitter controversy. To the Episcopal Church? Its boasted unity and quiet are at an end; the Bishops of New York and Ohio denounce each other, and in England the whole body is convulsed by Oxfordism. To the Congregational Church? There is the 'Old School' and the 'New School'—the Taylor party and the Tyler party—and one hardly knows what not. The fact is, that, as regards Christian peace and harmony of feeling, they are to be found in their fullest exercise precisely in those sects that are freest from the shackles of human creeds and the meddling of Councils and Consociations.

Messrs Editors,—You will rejoice, I know, to hear that the cause of Temperance is rapidly progressing in this city. All classes of people are taking hold of the work in earnest. We have a Washington Society here which numbers now over 300. They are animated by the right spirit and are doing a great deal for the good of our city. Each individual is active in seeking to bring in new converts to the cause. And they can have access to their former companions of the cup when others could not reach them. Then too there is a continual brotherly watch kept by them over one another. They are daily and hourly crossing each other's paths of business, and it is always—'How goes the good cause with you? How stand you now?' The Society has the confidence of the community perhaps more than some others because they enrol among them those who have reformed some years since—who know the whole course and all its difficulties—and who have since their reformation established a character for sobriety. The counsel and advice and experience of such are of great importance to encourage and guide those who are just commencing the work. Several of those who have trafficked in intoxeating liquors have abandoned the business—and others are saying that they must soon, it is becoming so unprofitable. And I am satisfied that some who cannot see their way clear to make a sacrifice by giving up are rejoicing to see the community approaching such a state of feeling upon the subject as will relieve them from the necessity of pursuing a branch of business which they all admit is unpleasant. And not only in this city but in all the country around much is doing in this cause. At some of the milling establishments which used to be noted for the quantity of rum drank, there is none now sold. J. W.

Portland, Me.

PROOFS OF CHRISTIANITY.

We beg our readers to reflect upon what is said in the paragraphs that follow, and then say, if it is possible that the truth of the statements of the author can be denied. Two distinct questions, it will be perceived, are involved in them, which it is important to consider separately, but which are too often confounded by objectors to Christianity as a revelation from God.

A Christian believes that Jesus Christ claimed to be a messenger from God to men, commissioned to make known to them, by authority from God, facts of which men's reason had not given them, and apparently never could give them, assurance. His firm belief of those facts rests on his faith in Christ. But why does he believe Christ to have been commissioned by God to make them known? No one can be less entitled to credence than he who claims to be a special messenger from God without being able to authenticate his claims. He who affirms, that he is such a messenger, affirms that God has in him wrought a miracle; but this is a miracle of which no other human being can have cognizance, and which is not to be believed without the most decisive proof. What, then, is the proof required? Manifestly it is the attestation of God to the authority of him whom he has commissioned. A miracle of which we have no cognizance can be attested only by miracles of which we have cognizance. If the proposition be clearly stated and understood, that a miraculous revelation can be authenticated only by miracles, I am unable to perceive how it can reasonably be controverted. It is but stating, in other words, the proposition, that we can have no ground for believing in anything miraculous, where nothing miraculous appears.

But what the proofs are, which we have at the present day, that a divine revelation, so authenticated, was made by Christ, is a very different question. There is an obvious and perfectly intelligible distinction between the evidence necessary to authenticate the fact of a divine revelation, and essentially implied in the existence of the fact, and the evidence which we may now have, that such a revelation, so stamped with the seal of God, has been actual-made. Of the proofs existing at the present day the historical is first to be considered; for, if there were no historical proof, there could be no other. Even as regards the historical proof, however, many considerations concur to give it validity, which are not connected with common historical testimony. But, beside this, there is a vast amount of internal and collateral evidence. The whole history of Jesus bears an ineffaceable character of reality. It is impossible that it should have been a human fiction. The religion in its revelations and moral teachings is throughout worthy of God. In proportion as we better understand the writings of its apostles and evangelists, new evidences of its truth are continually appearing. Its reception and diffusion can be explained only on the supposition, that it was authenticated by miracles as coming from God. It has shown itself to be from God by its influence on the hearts and lives of even its imperfect disciples, and on the whole condition of civilized man. This is a most brief and imperfect enumeration, but it is unnecessary to go on. A religious philosopher can hardly make himself acquainted with any fact illustrating the first history and promulgation of our religion, its essential character, the opinions and condition of men before and after its introduction, or the constitution of human nature itself, without perceiving evidence of its truth. This evidence breaks upon us from many different sources; and we may be satisfied very long before we have exhausted it. I know not that the mere intelligent reading of the Gospels, accompanied with a common knowledge of the facts concerning them, is not amply sufficient to produce a thorough conviction of the divine origin of our religion. But all the evidence of which I have spoken, so vast in amount and so various in its character, bears upon one point alone;—that a revelation from God to men, authenticated by miracles, was made through Jesus Christ.—*A. Norton.*

ORDINATION.

Ordained as an Evangelist, last Sunday Evening, at the Bulfinch Street Church, Boston, Rev. A. H. Conant. Introductory Prayer, by Rev. Mr Gray; Reading Scriptures, by Rev. Mr Muzzey of Cambridgeport; Sermon, by Rev. Mr Hosmer of Buffalo, N. Y.; Ordaining Prayer, by Rev. H. Ware, Jr., D. D.; Charge, by Rev. Mr Allen of Northborough; Right Hand of Fellowship, by Rev. Mr Clark; Concluding Prayer, by Rev. Mr Muzzey.

We are requested to state, in behalf of the Treasurer of the Evangelical Missionary Society, that he has received the following sums collected on Sunday last; viz.,

From First Church in Dorchester,	160 00
From First Church in Roxbury,	112 18

INTELLIGENCE.

A Washington correspondent of the Boston Courier, under date of June 26th, says:—

This day the mortal remains of President Harrison were disentombed, for the purpose of being transferred to the home of his family at North Bend. The committee from Ohio, consisting of Judge Burnet and six other friends, with the son of General Harrison, have been here several days. At half past eleven o'clock today, the hearse, which once bore him to the tomb, was observed approaching the railroad depot, followed by a few carriages, containing the committee from Ohio, and the committee of Congress. The coffin was enclosed in a box of hickory, covered by a black velvet pall, bordered with gold lace and stars. It was placed in one of the railroad cars, in which the committee took seats. Thus arranged, the train started at twelve o'clock for Baltimore. On this occasion, no drum was beat—no shout was heard: everything was still, quiet, and solemn, as the tomb from which he had just been taken. It is the intention of the committee to remain in Baltimore over Sunday, and they expect to be at North Bend next Monday week, July fifth.

Major General Macomb, General in chief of the Army of the United States, died at Washington on Friday last. His funeral was appointed to take place on Monday. The Madisonian states the following:

General Macomb entered the service as a cornet of dragoons in 1799, and was in the military family of General Alexander Hamilton; he commanded at the successful battle of Plattsburgh during the war of 1812; received a gold medal from Congress for his gallantry, and was appointed, by President J. Q. Adams, Commanding General of the army of the United States, in place of General Brown, immediately after his decease, which took place in February, 1828. Since that period, General Macomb has discharged the duties of his office in this city, excepting occasional absences to the frontiers of the Union in obedience to the calls of the service.

Heavy Showers.—At half past 3, and at 6 o'clock, yesterday afternoon, we were visited with refreshing and copious showers. The first shower was accompanied by lightning and heavy thunder, and the latter by a mixture of hail. The hail stones were of large size, and so heavy as to give a severe pelting to those who were exposed to it, and in some situations to break the glass in skylights. The quantity of hail which fell was small, and there was so little wind that common windows suffered no injury. The temperature before the rain was extremely warm.—*Adv. of Thursday.*

We learn that, during the first of the above-mentioned showers, the Unitarian meeting house was struck by lightning, and slightly damaged.

Caution.—A family named Walton, residing in Salem, N. Y. were nearly poisoned a few weeks since, from having eaten of a pie which had been baked in a glazed earthen-ware dish, and in which, during the process of baking, a portion of the glazing matter must have been incorporated, as it was found entirely off the inside of the vessel.

The Rose Slug.—The Boston Courier contains a communication from David Haggeston, in which he claims to have discovered a cheap and effectual mode of destroying the *Rose Slug*, in any stage of its existence. The remedy is *whale oil soap*, dissolved at the rate of two pounds to fifteen gallons of water, applied through a hand engine or syringe. The same application is effectual, against the Vine Fretter, the Plant Louse, the Black Fly, a destructive insect that infests the young shoots of the Cherry and the Snow Ball tree, two insects that are destructive to evergreens, the Red Spider, the Canker Worm, and the *Disease Mildew*, on Gooseberry, Peach, Grape Vines, &c.

Remedy for a Lightning Shock.—As this is the season when all are more or less liable to experience a shock from nature's battery, the Buffalo Commercial Advertiser suggests that any person struck down by lightning, no matter if apparently dead, ought to be laid immediately extended on the damp ground; and if it do not rain upon him, water should be thrown on freely, which in most cases will conduct off the electric fluid without serious injury. Many a one has lost his life when a knowledge of these facts on the part of friends or bystanders, would have preserved it.

Canada.—The Governor General of the United Provinces of Upper and Lower Canada, at the opening of the Legislature on the 15th inst. made a speech of an extremely liberal character, likely to conciliate the good will of the representatives and people, if there were not other causes strongly operating to produce disaffection and disloyality. After stating the case of the demand which had been made by the Imperial Government for the surrender of McLeod, as far as he had received information relative to the affair, he assured the people of Canada of *Her Majesty's fixed determination to protect them with the whole weight of her power.* He recommended strongly the establishment of an efficient system of education, 'by which the blessings of instruction may be placed within the reach of all.' He stated that arrangements had been made for a great reduction in the rates of postage, and for a more speedy and regular conveyance of letters between different parts of the provinces—that emigration would be encouraged by grants of the public lands to settlers—and that the government was prepared to afford liberal aid in carrying out and completing the works for improving the internal improvements. He was authorized to inform the Provincial Parliament that Her Majesty's Government will propose to Parliament, by affording the guarantee of the Imperial Treasury for a loan to the extent of not less than a million and a half sterling, to aid the Province for the double purpose of diminishing the pressure of the interest on the Public Debt, and of enabling it to proceed with those great public undertakings whose progress during the last few years has been arrested by financial difficulties—that Her Majesty intends to appropriate a large sum each year for the military defences of the province, and that he has her commands to declare 'that Her North American possessions shall be maintained at all hazards as part of her empire.'

Notwithstanding these very liberal declarations and assurances, the House had hardly exhibited a corresponding spirit of confidence and liberality. It does not yet appear, however, what course the House will adopt. It is probable that a majority of the House will support the important measures of the Governor. But there is a strong opposition which will naturally be increasing in power. The address in reply to the speech had been under debate, but had not been adopted at the last dates.—*Advertiser.*

Danger of Premature Interment.—The wife of a man employed at the Lyceum, at Mannheim, in France, having as it was believed, expired, and her death been duly certified by a surgeon, was ordered to be buried; but, at the moment of screwing down the coffin, she opened her eyes and smiled. She had remained in a weak state, but the last Paris papers state that she was gradually getting better.

Street Preaching.—The Protestant clergy of Baltimore, have passed a resolution in favor of street and field preaching. On Sabbath last, there was, in accordance with the resolution, preaching in several of the squares. The audiences were numerous and orderly.

James Bell, brother to the Secretary of War, while on his way up the Mississippi, about seventy miles below Memphis, on the 18th inst., threw himself from the steamboat, in a fit of insanity, and was drowned.

The discovery of tin ore on the eastern slope of the White Mountains, in Jackson, Coos county, N. H., by Dr Jackson, the State Geologist, is said to be vastly important, as the ore is abundant. This is the first discovery of tin in any quantity in the United States.

Present and Past.—We copy the subjoined statements from the Providence Journal. This is the age of rapid movements, but the time is probably not distant when the people will look back on us as we do now on years gone by, and wonder that we have done so little.

The Present.—The President's Message was transmitted from Philadelphia to New York in 4 hours and 45 minutes, and from New York to Boston in 15 1-2 hours, making 20 1-4 hours from Philadelphia, and had not the boat been detained by fog, it would probably have been accomplished in 17 or 18 hours.

The Past.—In 1729 the mail run between New York and Philadelphia once a fortnight, during winter, and once a week during summer. The first stage between the two places commenced running in 1756, and occupied three days.

Benjamin Franklin, Postmaster General, gives notice in 1775, 'that to aid trade, &c., the winter Northern mail from Philadelphia to New England, which used to set out but once a fortnight, shall start once a week all the year round—whereby answers may be obtained to letters between Philadelphia and Boston in three weeks, which now requires six weeks.'

The first stage between Boston and New York, commenced on the 24th of June, 1772, as a 'useful, new and expensive undertaking' to start on the 13th, and to arrive either to, or from either of the places on the 25th, making 13 days travel, now accomplished in as many hours.

In 1770, a stage run between this place and Boston, leaving Providence Monday morning, at 7 o'clock, and arriving in Boston on Tuesday evening; leaving Boston on Friday morning, and arriving here the following evening.

Later from Texas.—The steamship New York, Captain Wright, has arrived from Galveston.

The Santa Fe Expedition was to have left Austin on the 8th inst.

The Presbyterians and Catholics have church buildings in progress at Galveston, on commodious and neat plans, and the Methodists have raised a sufficient fund for the purpose and will commence building immediately. In the same place there are now between 150 and 200 children at school.

The San Augustine Herald says—'We have directed our inquiries to many intelligent persons on the subject of the present cotton crops in the eastern section of his country, and from the lowest estimate we can make from the result of our information, there will not be less than 30,000 bales produced by the counties of the east, without including Harrison or any of the Red River counties. [*N. O. Picayune.*

Bermuda papers announce the death of Vice Admiral Sir Thomas Harvey, naval commander in chief on the North American and West India stations. He died very suddenly, of apoplexy, on the 28th of May.

Commerce of Cuba.—The exports of Cuba, during 1840, amounted to nearly $26,000,000. The foreign trade of the island is equal to one fifth of the foreign trade of the United States, including cotton, tobacco, bread stuffs, and all the rest.

From the Sandwich Island.—The brig Trinculo, at Mazatlan, brought files of the Polonesian, published at Honolulu, Sandwich Islands, to the 13th of March, which have been forwarded to us. They contain no important news.

The night of the 11th of January was the coldest on record, the thermometer in the morning stood at 55 degrees.

The United States ship Vincennes was expected at Lahaina from Hilo, the 15th of February. A singular circumstance, however detained her longer. At the observatory erected at Hilo, it was discovered that the pendulum would not operate regularly, and that the observations were entirely useless. Another site was selected and the result was the same, and still another site had to be selected. The Phenomenon has been noticed before, and was supposed to be owing to a trembling of the earth occasioned by subterranean fire.

The officers and crew of the Vincennes were represented to be in excellent health and spirits.

Capt. Wilkes has been entirely successful in ascending Mount Loa, in January, with all the necessary appuratus for establishing an observatory on its summits. The Polynesian says—

It was a great task, and required the services of several hundred men to transport the instruments, small framed buildings, (which are so constructed that they can be taken apart or put together in a few minutes,) tents, stores, &c. But the energy and perseverance of the commander and his officers overcame every difficulty, and they were rewarded by finding a field of even more interest than they anticipated, and also by accomplishing all the objects of the expedition. The whole active volcanic region of that portion of Hawaii has been thoroughly explored, and the true heights and positions of the mountains ascertained. The party were sixteen days from Hilo to the summit, where they encamped for about three weeks, building high walls of stone around their tents to protect them from the strong blasts which swept across the mountain. These will remain as monuments of their visit, and for the benefit of future explorers. After their arrival a heavy fall of snow covered the mountain half way down; the thermometer stood commonly at from 20 to 25 degrees F, though it occasionally sunk as low as 13 degrees. Still the party were so well provided that they suffered but little from the cold. The natives, however, were not able to stand it, and were sent away. The ocean and the high peaks of Mount Loa can be distinctly seen from the summit, notwithstanding its great area. Steam still issues from the immense crater discovered by Mr Goodrich, though no fire is now to be seen. The volcano of Kilauea was in a very active state. A report has reached Hilo that a new eruption had commenced near the sea, and not far from the recent stream.—*Journal of Commerce.*

Putting a Man Ashore.—One of the most exciting scenes we ever witnessed was seeing a man 'put ashore' from the steamer ———, on her trip up the Missouri, a few weeks since. It was on a cold stormy day; and on either shore of the 'mad Missouri' a dense forest was all that met the eye.

'Man the yawl, mate; a man wishes to go ashore,' said the captain.

'Aye aye, sir.'

In a few minutes the yawl was rowed alongside the forecastle. The captain then, touching the unruly passenger, observed, 'The boat is ready, sir; show the steward your baggage, if you have any.'

Stranger.—'You be d———d—I don't leave this boat alive, in this place. Do you——'

Captain.—'Mate, call two men and wait upon this man ashore,' said the captain, very coolly.

Stranger, (drawing a large bowie knife.)—The first man that dares lay hand on me receives this blade to the hilt,' vociferated the stranger.

Mate.—'Move yourself forrard there, my old boy,' collaring the infuriated man.

The stranger resisted with all his strength, but the mate and two jack tars were too much for him, and they very soon disarmed him and placed him in the yawl and rowed for shore, where the valiant black leg was safely landed, the boat's crew merely laughing at the fellow's daring threats.

The offender was a young man with a very bad countenance,' and had been on board only about one day, during which time he had managed to insult several of the passengers, and to violate, in several instances, the rules of the boat; and on being threatened several times by the captain that he would be put ashore, if he did'nt conduct himself properly, he only behaved the worse. Some imagine, when they are on a steamboat, they can do as they please—that all on board, like themselves, are dishonest—and that they are a little smarter than any of the rest. Especially is this the case when one of these scamps go aboard a boat, the passengers of which are of staid, civil, and gentlemanly deportment, which is almost the universal character of those who travel up and down the Missouri. This youth, in years, but adept in iniquity, not having experienced so much of life as of crime, supposed because the passengers on this boat were very still and peaceable—because there was no gambling going on, (a very rare thing, by the way, to see on a boat sailing the Missouri) that he could 'cut his shines' with impunity; and because the captain was disposed at first to persuade, rather than threaten and assail, he concluded he was a 'green-horn,' and took no heed of his admonitions. We like to see such larks brought to their senses, and we have no doubt, after spending a wet and cold night in a dismal swamp, that he became satisfied that it is always better to conduct properly, when on a steamboat, especially.—*St. Louis Bulletin.*

SUNDAY SCHOOL SOCIETY.

At a recent Meeting of the Sunday School Society, the following gentlemen were appointed Associate Agents:

Rev. F. T. Gray, Rev. R. C. Waterston, Rev. A. B. Muzzey, R. W. Bayley, L. G. Pray, W. P. Jarvis, G. F. Thayer, Esqrs., and J. F. Flagg, M. D.

The duties of these agents, are, to visit and address Sunday Schools,—Teachers, Anniversary and other meetings; to collect statistics in relation to them, and advance the general objects of the Society. As their services are gratuitous, the object of the above arrangement, is to increase and divide the amount of labor. Pastors, Superintendents, Associations or Committees desiring a visit or other aid, are requested to give as early and seasonable notice as practicable, of the time, place and other necessary particulars.

All communications and applications on the subject of the Agency, to be addressed to the subscriber who has been appointed Agent for the purpose.

LEWIS G. PRAY, 39 Allen St., Boston.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society, is removed to the store of Mr S. G. SIMPKINS, 21 Tremont Row.

Subscribers, Clergymen and others, in want of Tracts for distribution at home or abroad, are invited to call at the Depository as above, where they can be gratuitously supplied.

Donations of Books, Pamphlets or Money, will be gratefully received by the agent of the Depository, for the use of the Society.

MARRIAGES.

In this city, by Rev. Mr Gray, Capt. Curtis Clapp, to Miss Ann Eliza Stevens, both of this city.

In Cambridge, Mr Elisha Emerson, of Providence, to Miss Maria T. Stacy, of this city.

In Watertown, 27th ult, by Rev. Dr Francis, I. A. Weisse, of Pittsburg, Pa., to Jane Lee, youngest daughter of the late William Hunt, Esq. of W.

In Portsmouth, Rev. Charles C. Shackford, of Boston, to Miss Charlotte, daughter of the late John Shackford, Esq., of P.

In Albany, Mr John Van Buren to Miss Elizabeth, daughter of Hon. James Vanderpool.

In Charlestown, 16th ult., Mr Albert Deblois to Miss Emma T. Bruce, both of C.

In Charlestown, on Sunday evening, by Rev. Mr Chapin, Mr Phineas J. Stone to Miss Ann Maria Lindsey, all of C.

In Barnstable, by Rev. Mr Gage, Dea. Joseph Hawes, of Yarmouth, aged 83, to Miss Mary Gorham, of Barnstable, aged 71.

In Malden, 17th ult., Mr David Hutchins, of Phipsburg, Me., to Miss Sarah, daughter of Mr Peter Tufts.

In Northampton, on the 24 ult, by Rev. J. S. Dwight, Mr H. O. Apthorp, to Miss Helen M. Clarke.

In Brooklyn, L. I., 16th ult. Mr George F. Cook, of New York, late of Boston, to Miss Mary Elizabeth German.

In Livonia, N. Y., May 27th, by Rev. Mr Brewster, Mr John W. Nixon, formerly of Dorchester, Mass., to Miss Cordelia M. Wright, of L.

DEATHS.

Died in this city, on the 27th, Miss Harriet Durant, late of Charlestown, N. H., 24 years, of consumption. She was justly beloved and deeply lamented by all, who were acquainted with her. The calm resignation she manifested, was the greatest consolation to her mourning friends, and fully convinced them, that for her to die, was gain.

In this city, June 22, Mr Daniel S. Crehore, 37.

In South Boston, 24th ult, Miss Hannah Totman, 47.

In Charlestown, June 27, Hon. William Austin, 63.

In Reading, June 19, Miss Martha Ann Prescott, 39.

In Newburyport, Mr Ebenezer Sargent, 85.

In Portland, 26th ult, Mrs Sarah H., wife of Henry R. Williams, 41.

In Portland, 28th ult, at the residence of John D. Kinsman, Esq. Eliza, relict, and Martha, eldest daughter of the late Nathan Kinsman, counsellor at law.

In Philadelphia, on Saturday evening, 26th ult, the Rev. James Abercrombie, D. D., in the 84th year of his age.

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POETRY.

THE AGED SURVIVOR.

Peculiar blessings are upon thy head,
O thou survivor of an honored band!
Parents and brethren are among the dead,
And thou dost seem a stranger in the land.
Yet there is care in heaven for such as thou,
And many a sacred privilege is thine:
For in thy soul celestial warmth doth glow,
And in the gloom of night, a radiance round thee shine.

The words of wisdom and the charms of youth
Remembrance sanctifies and hope endears;
And hallowed in thy soul are words of truth,
And young aspirings heard in by-gone years.
And in the visions of the still midnight,
Spirits surround thy couch, and smile and speak.
The hoary head is there, and tresses bright,
And childhood's sweet caress is thine till morning break.

The vernal flower through memory is dear;
The star of evening shines within thy soul;
The morning mists, the sunset calm and clear,
Can steal thy cares, thy busiest thoughts control.
A spiritual life, which never can decline,
Inspires and dignifies all forms for thee.
Nature for thee is dressed in hues divine,
And all things have for thee peculiar sanctity.

Each sound to thee a secret tale can tell—
When borne by breezes to thy listening ear,
The fitful music of the Sabbath bell
Speaks of the worship of a higher sphere.
All melodies are echoed as they flow,
Within thy soul, by power on thee conferred;
And from its chords the lightest airs that blow
Can wake celestial tones, by all but thee unheard.

This privilege is thine,—when human grief
Weighs down another's heart,—such heavy woe
As thou hast felt, then thou canst bring relief,
And sweeten drops of anguish as they flow.
And thou dost welcome, from amidst thy tears,
Those streams by which all holy thoughts are fed;
As its pure crest the water-lily rears,
And spreads its leaves to welcome showers from heaven shed.

A mournful gift is thine.—When fair the skies,
And calm the deep,—from thy prophetic soul
Afar thou seest the gathering clouds arise;
'T is thine to hear afar the thunders roll.
A better gift is thine.—When bursts the storm,
And fear and horror each weak bosom fill,
Amidst the waves 'tis thine to see the form
That treads the billowy waste, and bids the winds be still.

And thou art welcome to the board and hearth:
For thou hast smiles for youth, and for the old
Thou hast the words of peace, though not of mirth;
And in thine arms the little one dost fold.
But as a Pilgrim do they welcome thee:
To holier lands they know thy footsteps tend.
With awe they look upon thy sanctity,
Thy blessing seek, and with thee love in prayer to bend.

Pilgrim! thy path is hallowed by the prayer
Of every grateful heart which thou hast bleat.
We follow thee in soul, thy struggles share,
And see thee gain the city of thy rest.
There spirits wait to take thee to thy home;
Familiar faces mingling with the throng:
And when their strains exult that thou hast come,
Loved voices meet thine ear in that rejoicing song.

THE LIGHT OF NATURE.

'It is a happy world after all. The air, the earth, the water, teem with delighted existence.'—PALEY'S NAT. THEOL.

I looked on the morn—on the balmy morn
When the sunbeams danced on the waving corn,
And the east was tinged with a golden hue,
And the meadows glittered with pearls of dew,
And the birds that peopled each shrub and tree
Were warbling their tuneful melody:
And I said, can it be, that the Author of these
Is a God of vengeance that none can appease?
Oh! think'st thou not that they clearly prove
His infinite mercy and endless love?

'Twas noon—and the freshness of morn was gone,
Yet strong and brilliant the sunbeams shone,
And a flood of glory around them streamed,
And the air with delightful fragrance teemed;
All cloudless and pure was the azure sky,
And nature was vocal with strains of joy.
I said, can it be, that the Author of these
Is a God of vengeance that none can appease?
Are they not blessings designed to prove
A *Father's* mercy—a *Father's* love?

'Twas night—and I looked on the spangled sky,
And the thousands of worlds that were rolling by;
The moonbeams slept on the silver deep,
And the hum of voices was hushed in sleep,
Not a sound was heard, save the night-wind's sigh,
That whispered of peace and harmony.
And I said, can it be, that the Author of these
Is a God of vengeance that none can appease?
I will not, I cannot, believe it true,
While all these things are before my view.
Ah! think'st thou not that they clearly prove
A Father's mercy—a Father's love?

MISCELLANEOUS.

[From the Courier.]

Haverhill, June 19, 1841.

TO THE EDITOR OF THE COURIER:

The demand made of 'the Unitarian Clergy,' to 'excommunicate,' or in a formal manner, to 'disown' one of their number, seems to me wholly inconsistent with their fundamental principles of religious liberty and responsibility. We are independent ministers of independent churches. Ordination among us, derives its validity not from the ordaining council, but from *the church*, whom they assist in ordaining over it one of its own members, or one who being constituted pastor, becomes a member, 'ex officio.' The beautiful rite of 'the laying on of the hands of the presbytery,' is emblematic of no power residing in the ministry as such, but is the medium, through which the ordaining virtue is conveyed from 'Christ, the Head of the Church,' *through the particular church itself*, by the hand of the ordaining pastor. The church appoints the ordaining minister, it appoints the minister to give the charge; and all the authority thus delegated, returns immediately to the church, as the depository, the pillar and ground of the truth. The council only appoints the minister to give the right hand of fellowship; their acts have their chief significancy in this, and take all their validity from being done by them, as the *representatives of the churches, commissioned for that occasion.* Each church also appoints a lay brother as delegate, who has equal authority in council, with his pastor. This, I understand to be the spirit of Independent Congregationalism, and this is its practice among us, and among the Baptists.

It is manifest, therefore, that ministers, as ministers, have no authority to depose, or to excommunicate one of their number. To his own particular church, and to his divine master, each pastor stands or falls. If a minister adopts views, which deny that 'Jesus is the Christ, the Son of God,' the only action for other ministers is, to disclaim all sympathy with these views and withold all acts of direct ministerial fellowship. They must be the judges how far the cause of truth requires a *public* dissent, beyond the bounds of their own parishes. And Unitarian ministers, in particular, must be the judges, whether it be their duty, under the slanders, or the necessities of the times, to meet in some future convention as Episcopalians have done, and disclaim all sympathy with the views charged on them as a body. I for one, earnestly hope they will *not* do it; for it will not any more conciliate their adversaries, and there is a more excellent way shown to them, by their master above. But even should they meet in convention, they could say no more than the recent Episcopal Convention of Virginia have said, in respect to the Oxford Tracts—'not only do we disclaim all sympathy with them, but we denounce them as Popery in disguise.' That convention felt themselves not called on to *disown* Messrs. Pusey and Newman, as Christian ministers, together with those who, in the American Episcopal Church, have adopted the Oxford views. They cannot thus disown them. they are fellow-churchmen, and ministers of the church still. I most heartily respond to an editorial remark in the last Christian Watchman—'To our mind, the voice of history conveys no plainer lesson, than that it is safer to leave religion, as well as government, in the power of an eighteened *people*, than in the hands of any selected gentry, whether it be an English nobility, or Episcopacy'—and let me add, any Orthodox or Unitarian ecclesiastical body. The feelings and principles of Christians are safe from invasion, not by your ministers deciding in a body, who shall, or who shall not, preach in their pulpits, but by the churches' *trying* the spirits, whether they be of God.' Try the preaching of your ministers, try the preaching of those who 'give them labors of love.' If they preach not Christianity; the majority, if they choose to apply it, have the remedy in their hands. If they do not choose to apply it, let those who dissent leave, and assign publicly the reason; and if truth be on their side, truth will prevail. Is it not however a fact, as certain as the day, that the divine mission of Christ, in the sense in which John and Paul, and Buckminister and Channing and Ware have maintained it, is still earnestly maintained by the great body of the 'ministers of Boston and vicinity,' and that these ministers are not in the practice of exchanging with others, known to reject it?

From the principles of independency, it is manifest, that to meet in council is no act of recognition of fellowship among all the members of the council, each church accepting the invitation to South-Boston, expressed its fellowship with the Hawes Church, and will be justly held responsible for their sanction of that church and its pastor as a Christian church, and Christian minister. They are each responsible, also, for the sanction of the minister, who they voted should express, in their name, their individual fellowship. For these, and these alone, are they to answer. At the council which ordained Rev. Mr. Phelps, an Orthodox minister, over the first parish church in this place, in 1828, Rev. Professor Stuart, and Dr. Church, and other Orthodox ministers, met and acted with Rev. Mr. Loring of Andover, and Dr. Eaton of Boxford, *the last of whom gave the charge.* But Dr. Eaton and Mr. Loring, the orthodox body at that time refused, and now refuse to acknowledge as Christian ministers.

Moreover, at the installation of Rev. Willis Lord over the Richmond-street Church in Providence, 1838, Rev. Dr. Hewitt, who preached the sermon, advanced sentiments on temperance, and religious doctrine, which were reprobated by many good orthodox people as worse than infidelity; for professedly holding to the authority of Christ, he adduced that authority for the lawfulness of wine-drinking as a beverage, and, in respect to religious doctrine, defended those principles of 'false philosophy,' which, 'employed for the exposition of Calvinism,' have been justly pronounced by Dr. Beecher to have 'done more to obstruct the march of Christianity, and to paralyze the saving power of the gospel, than all other causes beside.' Those who took part in the transactions of that day, said not a word, which went to show their sentiments were different from the preacher's—and among them were Rev. Mr. Fowle of Fall River, who made the installing prayer, and Rev. Dr. Tucker, who gave the charge. If a Baptist, and Methodist, and Unitarian minister, reprobating those sentiments, had arraigned the Orthodox ministers of Providence and vicinity, as the three South-Boston ministers have arraigned the Ministers of Boston and vicinity, and their leading periodicals had sustained the charge, and extended it against every Orthodox minister, and held every one responsible until he had disclaimed, it would have been cried out against, with the noise of many waters, as monstrous injustice. And yet more color for it existed, than in respect to the South-Boston ordination, for the latter virtually disowned the preacher's sentiments—they expressed their dissent on the spot—but the council at Providence were *silent.*

If my first letter had been in your paper, I should not trouble you with saying that 'One of the laity' has done me injustice, in asserting, that I 'take it upon myself to declare for the Unitarian body generally, that it was another gospel that Paul preached.' I expressly wrote—'*What I heard on that day*, was TO MYSELF another gospel.'

N. S. FOLSOM.

[From Miss Jewsbury's Letters.]

CHEERFUL VIEWS OF LIFE.

My Dear ——,

If I did not, both by habit and constitution, belong to that class of characters who 'look before and after, and pine for what is not,' I might hesitate as to the degree in which I ought to encourage you to take a less sombre view of man's condition in this world. As it is, I feel no hesitation in writing cheerfully; and I should be very happy if I could transfuse cheerfulness into your mind. From what passed when last I saw you, from your present letter, and from what I know of your cast of mind, I gather this to be your dilemma—that it seems impossible to be very happy on earth, and retain a strong and abiding desire of heaven; that the world is so full of sins and snares, that without being habitually wretched, it appears impossible to be spiritually minded; that for yourself, you look on life with more of dread than desire, and think the day of man's death better than the day of his birth. Now this state of feeling originates in a partial apprehension of one truth, and in total forgetfulness of another. The whole course of the world is, you say, so fearfully opposed to the law of God, so overrun with crime and the consequences of crime, that it is impossible to contemplate it without pain, and shame, and dismay. To this statement every one must assent with a sigh; and if grief for the prevalence of iniquity induce more active endeavors to counteract its influence in our own sphere and generation, the feeling, though mournful, will be salutary. Inasmuch as this result obtains, I would rejoice, not sympathize with you. If the contemplation of the good that is done, stimulates your benevolence less than the contemplation of the evil that remains to be lamented, why contemplate the evil most? it will subtract from your happiness; but if it really makes you more useful, more self-denying, more 'meet for the inheritance of the saints in light,' the gain will exceed the loss. But I do not think that such will be the effect. No morbid feeling of any kind can produce vigorous exertion. Fiction may represent the union of benevolence and diseased sensibility, but real life never witnessed it. The persons who in deed and in truth do benefit the world by their labor, who here remove a weed, and there plant a flower, are, and must be, cheerful; must, and will take happy views of life and its contingencies. As Christians, they see, and mourn, and admit its evils; but then every moment spent in mere feeling, every sigh and every tear that does not issue in exertion, they regard as wasted. They know that the world is a wilderness, and that nothing but the hand of God himself will ever change it into a fruitful field; but they know, too, that in measure and in degree he will bless human efforts for its improvement; therefore, they go on and take courage. This 'patient continuance in well doing' has, independent of the 'glory, honor, immortality,' attached to it by the apostle, a present and consentaneous reward. I do not speak of success, that may frequently be delayed, but of the hidden, healthy happiness which they habitually experience, and which, if in one view the effect of their active benevolence, is in another its cause. I am sure, if you will think over all the Christians you know, or have read of, you will be constrained to say, the happiest and the most heavenly-minded are the most active; nay, I will go further, and say, that their thoughts of heaven, if less speculative, and perhaps less vivid, are also less selfish. They realize it as a place of repose; but if God may be honored, and man benefited, they are willing to bear the heat and burden of a long life before they 'rest from their labors.' They think of something more than how to get to heaven as fast, and with as little trouble as possible. They would not bury their talent any more than they would waste it. The hope of heaven, and the prospect of heavenly joys, do not render them discontented with their preparatory state of existence; do not disqualify them for life; do not diminish but increase life's enjoyments. The expectation of being one day angels does not make them angry that they must first be men.

Ask yourselves, then, whether your present deep disgust at the trivialities which require, you say, the mass of time and thought, rendering the soul the drudge of the body, and time paramount to eternity; ask yourself whether your deep disgust at this state of things does not evidence a little pride, and a little romance. You wish mankind to be wholly and indiscriminately creatures of pure intellect, and pure sensibility; you want life to be a golden age revived, and the world an untroubled, unoccupied Eden; you would have spiritual contemplation form the sole business of existence, and refined and imaginative intercourse its chief pleasure: you want heaven now. But, my dearest ——, this is aiming to be wiser, kinder, and purer than God; and if it arise, as I said before, from a partial apprehension of one truth—man's sinfulness; it arises also from total forgetfulness of another—that man on earth is merely in a state of discipline. But joy, and praise, and thanksgiving ought to predominate in every heart, and will do so, wherever the relative situations and respective characters of God and man are properly understood. Banish, my dear ——, all utopian dreams, and henceforth, when you contemplate the course of life, wonder at the wisdom, adore the goodness, which suffers its harassing cares, its mean occupations, its degrading necessities, its low and little state of being, to be compatible with the means of grace and the hope of glory. If it grieve you, that 'what shall we eat, and what shall we drink, and wherewithal shall we be clothed,' engages, of necessity, the greater part of the time of the greater part of the world, be thankful that such necessity is not laid upon you, and strive to lighten their burden on whom it is laid. If, on the other hand, you are irritated by those who, from choice, and from inability to appreciate better things, needlessly involve themselves in petty cares and petty pleasures, do not forget the duty of Christian charity, and still be thankful, that both mentally and morally, God has shown you 'a more excellent way.' But the strongest proof that the present constitution of life is peculiarly adapted for the growth of the Christian character, is to be found in the pages of inspiration. The records of the Jewish, and of the Christian church, abound with miracles, with strange interpositions of Providence, with stupendous revelations of Deity; yet, however highly we see man honored, however endowed with superhuman powers, however closely connected with God himself, the habitual tenor of his existence remains unaltered. He is not disrobed of the flesh, nor of the wants and weaknesses to which flesh is heir; in his habits and character he continues man. If in one place we find Abraham pleading with God for the guilty cities, as a man pleadeth with his friend, we find him elsewhere fetching a kid from the flock, and hasting to dress it for his guests; we find him leading out his servants to war, or aranging his household in peace. Daniel, the 'man greatly beloved,' and highly honored of God, yet despatches 'the king's business:' and to descend lower in the style of worldly occupation, St. Paul, after having been caught up into the third heaven, returns to earth, not only to work signs and wonders, not only to hazard his life for the gospel of Christ, but to minister with his own hand to his necessities. Yes, with those very hands which when laid upon the Ephesian converts, 'the Holy Ghost came upon them, and they spake with tongues and prophesied,' he wrought at Corinth as a tent-maker! Christ, as I have said elsewhere, did not claim exemption from the common condition of human nature; nay, a double portion of its painful and repulsive circumstances were assigned him; and if it was thus during his wondrous ministry, how passed his life during the thirty years preceding, when all except a favored few believed him to be the carpenter's son, whose father and mother they knew? We find too, that it was when his servants were laboring in their appointed callings that God generally appeared to them, or communicated his designs. Moses was keeping his flock when the voice of the Lord came to him out of the burning bush; so were the shepherds when they heard those 'glad tidings of great joy,' that a Savior was born in Bethlehem; and Gideon 'threshed wheat by the wine-press, when the angel appeared and said unto him, 'The Lord is with thee.' For one prophet who was a lonely dweller in the wild, we read of many who lived in the world, maintaining fellowship with their brother men, and if the Spirit of God directed John the Baptist to sojourn in the wilderness, the same Spirit inquired of Elijah when hiding in Mount Horeb, 'what doest thou here?' You will not surely say that the individuals I have enumerated possessed no spirituality of mind; that their desires of heaven were few, their conception of its glories faint; yet should you object to the Old Testament saints, as confessedly living under an inferior dispensation, you cannot gainsay the example of St. Paul, and of the Savior. The one esteemed it his 'meat and drink to do the will of his Father,' and the other was 'in a strait, having a desire to depart and be with Christ:' yet they mingled in

'The common life our nature breeds.'

After all, it is the soul that magnifies the Christian life; the soul that sheds its own truth and beauty over worldly avocations, the necessities of nature, and the requirement of society; that in its desires and aspirations can reach the tranquil and the boundless heaven, though the multitude of its thoughts may concern and be connected with the earth. Cannot the Christian do that by faith, which the poet effects by imagination? What dungeon ever chilled his inspiration? What chains ever fettered his genius? What close and continual contact with labor, and pain, and poverty, and privation, ever pinioned the eagle of Parnassus? None. Did the burning sun of toil, or trial, ever dry up the fountain of song existent in the gushing depth of a poet's soul? Never. And shall the spirit of grace and glory, breathed into the Christian's heart by God himself, be less independent of time and circumstances than a faculty which hath no root in itself? than a merely visionary principle? Be just to the mind of man, do homage to the power of God, and you will be constrained to admit that the statesman, the soldier, the citizen, the man of many duties, the woman of many cares, the servant, nay, the very slave, may have his 'conversation in heaven,'—his treasure there, his heart there, his eye there, whilst your fancied being of intellect and meditation shall be far beneath him in spirituality and in acceptance. Look once again at the only perfect character the world ever did, or ever will see. In the very nature of things, his mind was essentially, exquisitely contemplative. What similarity, what sympathy could exixt between this wretched sinful world, and Him who came from the bosom of the Father? He listened to the sounds of vanity and sin, with ears that had been filled with the melodies of seraphs; he beheld earth's loathsome spectacles with eyes beaming from the glories of heaven. When we paint Christ, when we write and when we think of him, we imagine a being of pure, unmixed thought. Our fancy flies unconsciously to the gardens of antiquity, and depicts some philosophic sage, with the lineaments, but not the heart and habits of a man. But when we turn to his history, and read the description of him in his life, we are conscious of change, of contradiction, of disappointment. The Christ of the gospel is not the Christ of the human imagination. The simple phrase, he 'went about doing good,' destroys our air-built fancies in a moment; we find his being's law, his while course of existence—active, practical.

And now, my dearest ——, let us strive to learn the lessons suggested by these considerations; let us seek to realize, as well as acknowledge, the truth, that our life is simply a season of discipline, a period of probation. This world is only melancholy when we cease to regard it as the vestibule to another. It is only dangerous when we are unwilling so to regard it. But the error of supposing it our sole dwelling place, and our ultimate place of rest, is twined round the very fibres of the human heart: why else have we the anomally of Christians overwhelmed with affliction? Of Christians puffed up in prosperity? Let us beware next, that the world, in its best possession, in 'the grace of the glory of the fashion of it' does not bind us to its folly and its sin; yet, withal, let us take heed that in our grief for its iniquities, we 'sorrow not as those without hope.' Even sorrow for sin 'worketh death,' if, in the place of energetic benevolence, it induce morbid, reckless melancholy. As a mourner said to a friend who wept, but did not speak, 'weep words;' so must we, in a world that lieth in wickedness, weep actions. 'Is it,' says God by his prophet Isaiah, 'such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh! And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not.'

PREACHING.

Far different is the purpose which carries the mass of hearers to the house of God, from that which leads the intellectualist to the lecture-room of the rhetorician. And the fact is, a man may be at the same time, both an exact scholar, and a profound metaphysician—and a very poor preacher. The common mind, though dull to notice, and slow to appreciate the niceties which charm classic ears, is yet 'keen-sighted to perceive truth, and mighty to digest the matter of an argument.' In these times, the progress of society, let it be remembered, is carried on by the movement, and under the guidance of the common mind.—Whatever is to operate on that, must possess boldness, vigor, and the freshness and force which spring from hearty earnestness. Let the preacher understand from careful previous study, the matter he takes in hand. Let him aim steadily at the conviction and persuasion of his hearers. Let him feel aright, the momentous interests committed to his trust; and the insufficiency of his ministry, to achieve anything, unaided by the 'anointing from above;'—and let him go forth into the world with such a furniture; and our life for it, his preaching will be eloquent, for it will be the overflowing of a full and earnest mind;—it will be successful, for the blessing of God shall rest upon it. Taking up these great elements, it may be content to forego the niceties of style, which after all are but the armorial embossments and the towering crest of the warrior, which add nothing to the vigor of his arm, or the bravery of his spirit.—*S. C. Advocate.*

YOUNG'S CHRONICLES OF THE PILGRIMS.—Chronicles of the Pilgrim Fathers of the Colony of Plymouth from 1602 to 1625—now first collected from original records and contemporaneous printed documents, and illustrated with notes, by Alexander Young.

This work is a prior document to Morton's New England's Memorial, and constitutes the beginning and foundation of our history. It contains a detailed narrative of the rise of the Pilgrims in England in 1602, their persecutions there, their difficult and perilous escape into Holland in 1608, their residence in that country during twelve years, the causes which led to their emigration to America, and a minute journal of events for three years after their landing at Cape Cod and settlement at Plymouth.

It makes an octavo volume of 520 pages, and is embellished by an engraving, on steel, of Governor Edward Winslow, from an original portrait painted in 1651, by maps of Plymouth harbor and Cape Cod, and by other illustrations. This day published by LITTLE & BROWN, 112 Washington street. june 12

YOUNG'S CHRONICLES OF THE PILGRIMS. Chronicles of the Pilgrim Fathers of the Colony of Plymouth, from 1620 to 1625; now first collected from original and contemporaneous printed documents, and illustrated with notes, by Rev. Alexander Young. Just published and for sale at TICKNOR'S corner of Washington and School streets. j 26

GREAVES' THOUGHTS ON SPIRITUAL CULTURE.—Spiritual Culture, or Thoughts Addressed to Parents and Teachers, on the Discipline and Instruction of Children, by J. P. Greaves, from the London edition.

Published by JOSEPH DOWE, 22 Court street.

OIL CLOTHS, all widths, suitable for Table Coverings, may be obtained at the One Price Store, No. 28 Washington street.

Just received, another lot of German Painted Floor Cloth, suitable for Entry Carpets, at a very low price. je 26

PARKER'S SERMON.—A Discourse on the Transient and Permanent in Christianity, preached at the Ordination of Mr Charles C. Shackford, in the Hawes Place Church in Boston, May 19th, 1841, by Theodore Parker, Minister of the Second Church in Roxbury.

Just published and for sale by LITTLE & BROWN, 112 Washington street. june 26

STANDARD WORKS, London editions, imported and for sale by LITTLE & BROWN, 112 Washington street.

Lord Mahon's History of England, 3 vols; Turner's do do, 12 vols; Milman's edition of Gibbon's Roman Empire, 12 vols; Wilkinson's Manners and Customs of the Ancient Egyptians, 3 vols; Life and Letters of Cicero, 1 vol; Southey's edition of Cowper, 15 vols; Sismondi's History of Literature, 4 vols; Huskisson's Speeches, 3 vols; Bishop Burnet's History of his Own Time, 6 vols; Tracts on the Civil Wars, 2 vols; Memoirs of the Duke of Sully; Middleton's Works, by the Rev. Alexander Dyce, 5 vols; Irving's Lives of Scottish Writers, 2vols; Granger's Biographical History of England, 6 vols; Sir James Mackintosh's History of England, 10 vols; Dr Lingard's do do, 13vols; Sir W. Gell's Rome and its Vicinity; do do Pompeians, 2 vols; Dodsley's select collection of old Plays, 10 vols; Landor's Imaginary Conversations, 3 vols; Birch's Heads of Illustrious Persons of Great Britain; Grahame's History of the United States, 4 vols; Bucke on the Beauties, Harmonies and Subdimities of Nature; Hone's Popular Works and Everlasting Calendar, 4 vols; Warton's History of English Poetry; Fuller's Worthies of England, by Nutall, 3 vols; Percy's Reliques of Ancient English Poetry, &c. je 26

NEW WORKS.—The Holy Voice; a Sermon delivered on Fast Day at West Cambridge, by Norwood Damon.

Parker's Sermon, on the Transient and Permanent in Christianity, delivered at Mr Shackford's ordination at South Boston.

Channing's Works, 5 vols.

Also,—A new Edition of Allen's Questions, first part, to which is added an entire new map of Palestine. This renders the Book very useful to Sunday School Teachers.

BENJAMIN H. GREENE 124 Washington st. j26

DR CHANNING'S ADDRESS AT PHILADELPHIA.—An Address delivered before the Mercantile Library Company, of Philadelphia, May 11, 1841, by W. E. Channing.

Just published, for sale by J. MUNROE & CO, 134 Washington street. j 19

TWO HUNDRED PICTORIAL ILLUSTRATIONS OF THE BIBLE, and Views of the Holy Land, Second Seires.

The following letter is from the Rev. John O. Choules, author of the History of Missions, &c.

New-York, June 12, 1841.

Some months ago you sent me a copy of your first volume of 'Pictorial Illustrations of the Bible,' &c., requesting a brief expression of my opinion concerning it. I cheerfully complied with your desire, and *now*, in looking over that hasty line, I see nothing that I wish to alter or abate. I stated my belief, that *the work would be well received;* and the marked success which has crowned your enterprise, proves that I formed a tolerably correct estimate of the popular taste. * * *

I am much pleased with your second volume, and think it an improvement on its predecessor, and when the third shall appear, of the same character, I shall regard the entire series as affording a valuable mass of important knowledge in illustration of the antiquities, geography, and natural history of the Word of God. The sale of so many editions is the unerring proof of the acceptance of your work, for as an author, according to Dr. Johnson, writes either to 'amuse or inform mankind, they must be the best judges of his pretensions.' The voice of the people is with you, and after all we can say, *pro or con*, the people know what they want, and are pretty good judges of what will suit their tastes and meet their necessities. Professional men will have access to other works and original sources, but this will afford much miscellaneous knowledge to thousands in the land, who are debarred from the use of extensive libraries. Wishing you a large sale, for what I really think a good book,

I am your's faithfully,

JOHN O. CHOULES.

Published by SAXTON & PEIRCE, 133 1-2 Washington street. june 26

CLOTHS AND CASSIMERES.—At the One Price Store, may be obtained Cloths, Cassimeres, Vestings and other Dry Goods, on as good terms as at any other Store. Persons who do not rely on their own judgment in the selection of Goods, are assured that we furnish them at the very lowest prices. We have an excellent assortment of German Cloths, which are of recent importation, of superior quality and colors. Just received, another lot of those very stout Black and Figured Satins, suitable for Vestings.

On hand, a very general assortment of Sheetings and Shirtings, brown and bleached, which we shall sell by the Yard, Piece or Bale, at the Manufacturers' prices.

KIMBALL & PHELPS,
je 26 No. 28 Washington street.

MR PEABODY'S MANUALS FOR SABBATH SCHOOLS.—*The First Book for Sunday Schools.* Fourth edition. *The Portsmouth Sunday School Hymn Book*, compiled for the use of the Fourth Parish Sunday School. By their Pastor, A. P. Peabody.
june 26 WM. CROSBY & CO.
118 Washington st.

DR CHANNING'S WORK.—New and complete edition. The Works of William E. Channing, D. D., first complete American edition, with an Introduction. In five volume. Price *Five Dollars.*

For sale by
june 26 WM. CROSBY & CO.
118 Washington st.

WILLIAM CROSBY & CO, No. 118 Washington street, have lately published the following valuable and popular works;—

A Memoir of Rev. Dr Tuckerman, by William E. Channing, D. D.

The Young Maiden, by Rev. A. B. Muzzey. New edition.

Woman's Mission, by a Lady, with an Introductory Notice, by Rev. E. S. Gannett.

Sabbath Recreations, by Miss Emily Taylor; revised by Rev. J. Pierpont.

Traditions of Palestine; or Times of the Savior, by Harriet Martineau.

A Visit to the Country, by Miss S. Cabot.

The Well Bred Boy; or New School of Good Manners. The Well Bred Girl, by the same author.

The Mount Vernon Readers, a series of School Books, by the Messrs Abbott.

Rollo's Travels & Rollo's Correspondence, by Jacob Abbott. &c &c &c. je 26

THE BOOK OF PSALMS.—Received this day, a supply of 'The book of Psalms:' being the authorized version of that part of the Sacred volume.

The above is a beautiful Pocket Edition of the Psalms; and the same as used in the new Unitarian Church in Boston, under the care of Jas. Freeman Clark.

BENJAMIN H. GREENE, 124 Washington, corner of Water Street. je 26.

EMERSON'S GEOGRAPHY & HISTORY.—This day received at TICKNOR'S, from the publishers, Hogan & Thompson, Philadelphia, a supply of Mr Frederick Emerson's new book for schools, viz:—Outlines of Geography and History, by Frederick Emerson.

The work is intended for schools, and combines Geography and History, presenting to the learner a concise view of the World. Each of these branches of knowledge is made to elucidate each other. Their natural relation is obvious, and bringing them into intimate connection in school studies is a desideratum long felt by instructers. j 12

BEAN'S ADVICE.—Clergymen and others will find this instructive and useful work, at the usual low price, at the Office of the Christian Register. m 1

LADIES HALF GAITER BOOTS.—A splendid article, just finished, and for sale low, at T. H. BELL'S, 155 Washington street, opposite the Old South Church. 6tis june 6

ENGLISH BIBLES.—A prime assortment of folio, quarto, octavo, 12mo and 32mo Bibles, Oxford and Cambridge editions, in beautiful bindings. Just received from England, and for sale at TICKNOK'S corner of Washington and School streets. m 29

THE Cheapest Letter Paper ever offered for sale in this city, at 2$ per ream.—An excellent quality of Letter Paper at the extremely low price of $2 *per ream.* For sale by THOMAS GROOM & CO., Stationers, 82 State street. 6t may 22

R. E. DIXON, successor to GEO. H. GAY, Dentist Removed to No. 9 Winter Street. july 13

SUNDAY SCHOOL DEPOSITORY, *Manuals for Sunday Schools.*—The attention of Clergymen and Sunday Schools Teachers is requested to the following list of Manuals used in Sunday School instruction.

Allen's Questions, part 1, on the Gospels.
Allen's Questions, part 2, on the Gospels.
Allen's Questions, part 3, on the Acts.
Allen's Questions, on Genesis.

Sunday School Lessons, designed to provide Teachers and Scholars with subjects for study and conversation.

Geneva Catechism—Worcester Catechism—Channing's Catechism.

Service Book, by Rev. James Walker, D. D., with Prayers and Hymns. The best book, for conducting the devotions of Sunday Schools.

Bible Biography.

The above list comprises all the most popular Manuals now used in Sunday Schools.

Also—a great variety of Sunday School Books, selected with care, and adapted to all ages.

BENJ. H. GREENE, 124 Washington st., corner of Water street. may 22

THE BEST HOURS OF LIFE for the Hour of Death, from the German of Jean Paul Richter. Published by JOSEPH DOWE, 22 Court st. j 6

FRENCH'S PENMANSHIP.—A New System of Penmanship, founded on Scientific Movements, together with the art of Pen-making explained. By James French, Teacher of Penmanship, 109 Washington street.

Just published by SAXTON & PEIRCE, 133 1-2 Washington street. may 15

GENTLEMEN'S HIGH CUT CALF, GOAT AND CLOTH SHOES.—At the low price of two dollars. Also, Navy Boots at $2—at T. H. BELL'S, 155 Washington st, opposite the Old South Church. 4t j 6

THE FUTURE LIFE. — Contents: Contemplation of Immortality—Recognition and Reunion of Friends—Home and Society of the Blessed—Permanency of the Future State—The Character unchanged by Death, &c. &c. &c. Published by JOSEPH DOWE, 22 Court street. june 6

SILKS AND SHAWLS.

HENRY PETTES,

IMPORTER *of French and British Goods*, No. 224 Washington street, corner of Summer street, Boston, informs his Friends and the Public that he has received in part, and will receive by the next Havre Packets, and Cunard's line of Royal Mail Steamers, his Spring supply of New and Fashionable Articles.

It is his intention to have at all times a large assortment of the most desirable Goods, and for this end no exertions or expense have been spared.

He assures his patrons that they will always find at his Store, British Goods of the best manufacture, and (immediately upon the arrival of each Packet) the most beautiful articles for sale in Paris.

20 cases SILK GOODS, of beautiful styles, have been manufactured expressly for him, *all from Boiled Silk*, and a large part of them measuring *three-fourths of a yard wide*, viz:—

Gro de Messinas,	Gro de Algers,
Gro de Cypress,	Gro de Afriques,
Double Chain, and	Rich Changeable Silks,
Double Faced Silks,	Wide Plaid Silks,
New styles of Chinie and Shot Silks,	Splendid Figured Silks.

2 Cases extra rich Satin Striped GRO DE MESSINAS and ROYALS, the most elegant article imported for Ladies' Dresses, in Light Drab, Fawn, and Pearl Shades; 1 case Blue Black of the same kind, warranted not to spot.

1 Case super Satin Striped and Figured GRO DE AFRIQUES, in Light Drab and Fawn Shades, and Blue Blacks.

1 Case distinct Figured GROS NOBLES, in very rare and desirable colors.

The Samples of Colors for all the above Silks were sent from Boston, and are believed to be better suited to the prevailing taste than any selected by a Foreigner.

ARTICLES FOR WEDDING DRESSES. Constantly on hand a variety of Rich White, Plain, Striped and Figured Silks and Satins, Rich White Shawls, White Scarfs, Gloves, Belts, &c. &c.

MOUSSELAINE DE LAINES, of all the new and varied Cashmere styles.

All colors of plain Mousselaine de Laines, one of the most genteel and durable articles for Ladies' Dresses. Every Mousselaine de Laine sold will be warranted all wool.

10 Cases FRENCH PRINTS, from the celebrated Manufactories of GROS ODIER ROMAN & Co. and HARTMAN & FILLS.

Particular attention given to the purchase and sale of a superior description of very soft finished BLACK BOMBAZINES and all other MOURNING ARTICLES.

Purchasers of Prints or Muslins can be sure of obtaining permanent colors and figures of unrivalled beauty. Three cases of them are Mousselaine de Laine Patterns, and rival that elegant article in appearance.

A very large assortment of Fresh Imported PARISIAN SHAWLS, of the following very fashionable descriptions.

Rich CASHMERE, with variegated Borders, and Drab, Fawn, Black, White, Green and Scarlet Grounds.

BLACK NETT SHAWLS.

Plain, Changeable, Brocade, Chinie, and all other new and unique styles of LARGE SILK SHAWLS.

In this advertisement no attempt has been made at an extended enumeration, but simply to notice a few articles differing in style or quality from those usually offered for sale.

Ladies and gentlemen are invited to call and examine one of the finest assortments ever exhibited in this city. m 13

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

JENKS & PALM